

12-15-2014

Culturally Relevant Pedagogy: Study Abroad to Teaching Internship

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Culturally Relevant Pedagogy: Study Abroad to Teaching Internship

by

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For the Degree of Doctor of Philosophy in

Language and Literacy

College of Education

University of South Carolina

2014

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DEDICATION

This research is dedicated to the children in the Charleston County School District. Everything I lacked in knowledge and understanding about teaching did not deter you from coming to my door every morning. Through your stories and experiences, you taught me there was so much more to your lives than what occurred within those walls. It is you who made me question what I knew from my own personal experiences as a student and question what I thought I knew about teaching. This inspiration helped me recognize that the process must start with me.

ACKNOWLEDGEMENTS

They say it takes a village to raise a child. It also takes a village to complete a PhD. I could not have completed this journey alone, but with the help of many others. I would like to thank my husband, Stephen, who supported my decision to return to school full-time. You have always believed I would do this. My parents, Linda and Richard, who have been cheerleaders from the moment I said I wanted to pursue my PhD. Your countless hours of support have been infinite and words cannot express my gratefulness for your dedication to this end result. Thank you to Richele, my sister, and her family, Stacy and Hunter, for letting me spend numerous nights in their basement apartment throughout my time in Columbia on this adventure. The greatest gift is the time I have gotten to spend with Hunter. My in-laws, Merrill and Harold for understanding all the times that I could not come to see them because of school. My dog, Boss, for spending many late nights in the study with me while I read and wrote. Amy, this journey was not an easy one, but laughing with you along the way made it memorable. Thank you also to Dr. Long, Dr. Jeffries, and Dr. DiStefano for your hard thinking alongside me. Caroline, I appreciate your willingness to learn alongside me both in Ecuador and during your internship and the time commitment you invested in this work. Megan, thank you for your readiness to let me come in your room on many occasions for my research. Thank you to my village from the bottom of my heart for all the love, encouragement, time, financial assistance, and unending support as I fulfilled my dream.

ABSTRACT

Culturally relevant pedagogy (Ladson-Billings, 1995a; Gay, 2010) and culturally sustaining pedagogy (Paris, 2012; Paris & Alim, 2014; Ladson-Billings, 2014) are urgent needs in classrooms because of the diverse student population teachers serve. This research is grounded in critical race theory (CRT) (Delgado & Stefancic, 2001; Bell 1995) and culturally relevant pedagogy (CRP) (Gay, 2010; Gay & Howard, 2000; Ladson-Billings, 1995a & 1995b) as lenses to interrogate a White pre-service teacher's internship in the United States and a study abroad (Cushner, 2007; Keengwe, 2010; Malewski, Sharma, & Phillion, 2012) experience in Ecuador. During a 25 day study abroad that included daily teaching in a small, rural, community in Ecuador, along with weekend excursions around Ecuador, a White pre-service teacher and White researcher engaged in learning about culturally relevant practices. Upon returning to America, the researcher studied what impact, if any, the study abroad experience had on a pre-service teacher's implementation of culturally relevant practices during a pre-service teacher internship and the researcher's understanding of culturally relevant pedagogy. The researcher acted as the pre-service teacher's supervisor (Faltis, 2011; Akbasli, 2010) and worked alongside her. This qualitative (Lincoln and Guba, 1985), two-part, study spanned study abroad and an individual's teaching internship in a Title One school. The three findings that emerged from a qualitative analysis provided evidence about how culturally relevant pedagogy develops and the struggles, including grappling (Jiang & DeVillar, 2011; Killick, 2012; Bennett, 2004), that occurred during the processes of

sustaining children's culture in the classroom while supporting their learning. The study also considers the stages (Bennett, 2004; Hammer, Bennett, & Wiseman, 2003; Helms, 2014; Banks, 1981) of an individual's becoming culturally relevant. The research concludes with implications for university faculty and pre-service teacher supervisors and ways pre-service teachers can develop their culturally relevant pedagogy.

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CHAPTER ONE

INTRODUCTION TO THE STUDY

In a democracy that strives to “educate” diverse groups of people, creating an educational system that values and supports the knowledge and experiences of *all* people should be a democratic ideal. Currently, our school system upholds curricula constructed with white middle-class values that marginalize large groups of people (Gay, 2010; Ladson-Billings, 2014; Paris, 2012). Classroom practices that engage children in school-based tasks without building on the strengths that children bring to the classroom, with no application to children’s lives, instead focusing on traditional academic standards, without regard for the child’s culture, are ways that schools marginalize culturally diverse children (Ladson-Billings, 2014). Culturally relevant teaching is, “...a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (Ladson-Billings, 2009, p. 20). Teachers who approach education through methods that marginalize children perpetuate the cycle of inequality in education, while maintaining their power in the dominant majority. Teachers who believe that racially and linguistically diverse children have deficits in their cultures and families perpetuate the cycle of “passive racism” (Marx, 2006)) by not seeing children’s intellectual strengths and building curriculum based on these strengths. For example, maintaining the perspective that students have inadequate home lives, little parent interest, lack of language development, and no motivation are examples of the deficit views of teachers (Gay, 2010).

The scarcity on culturally relevant pedagogy has encouraged scholars to pursue naming the rationales behind engaging in CRP. A society that is increasingly diverse (Gay & Howard, 2000; Howard, 2010; Gay, 2010), a global society (Paris, 2012; Paris & Alim, 2014), and traditional schooling methods that have neglected to serve diverse children well (Sleeter, 2011b; Ladson-Billings, 1995a; Gay, 2010), illuminate the need for culturally relevant pedagogy. Teachers frequently view children of Color from a deficit perspective because of their beliefs. Teacher beliefs such as limited culture in the home, low-incomes, and a mismatch between school and home discourse, perpetuate the low expectations teachers have of their students. Traditional practices, such as skill and drill, a sterile curriculum where students cannot see themselves, and a push for increased standardized testing do not meet the needs of children, nor do they establish academic success for all children (Ladson-Billings; 1995a; Gay, 2010; Howard, 2010; Edwards, McMillon, & Turner, 2010). Traditions of following standardized curricula continue to position children of Color from a deficit perspective resulting in the teacher poorly serving and marginalizing diverse children in the classroom versus engaging them in culturally relevant practices that are comprehensive, empowering, emancipatory, transformative, validating, and multidimensional (Gay, 2010, pp. 31-37). However, many diverse children, who learn from and with teachers steeped in a culturally relevant perspective, demonstrate themselves as proficient academic learners (Ladson-Billings, 2009; Ladson-Billings, 1995a); highly motivated (Gay, 2010), and highly creative (Paris, 2012; Gay, 2010). Given that a majority of individuals who enter the teaching profession are White (Brown-Jeffy & Cooper, 2011; Howard, 2010) and members of the dominant society (Howard, 2010; Sleeter, 2010; Gordon, 1993), teachers who work with diverse

populations need a foundation in cultural relevant pedagogy (Gay, 2010; Howard, 2010; Ladson-Billings, 2009; Paris, 2012; Paris & Alim, 2014; Ladson-Billings, 2014).

Teacher education plays an important role in supporting teacher growth and arming teachers with the strategies necessary to be effective teachers of all children. Effective teachers, engaging in culturally responsive practices create classroom environments that support intellectual and cultural freedom thus developing the critical consciousness of their students (Gay, 2010). Instead of continuing this cycle of labeling our children as inadequate, a culturally responsive approach to teaching will cultivate a climate for excellence utilizing what our children bring to the classroom and possibly transforming student outcomes.

This study involved data collection and analyses of one White pre-service teacher and White researcher in two different continents. The pre-service teacher participated in a pre-service program with at least one course specifically devoted to culturally relevant pedagogy (see Appendix F). In addition, the pre-service teacher participating in this study also sought out opportunities to broaden and deepen her knowledge and pedagogical skills. During this study, both the White pre-service teacher and White researcher participated in a study abroad designed to position them in a diverse culture and support them in growing their knowledge and instructional toolbox in regard to cultural relevance. The study abroad course involved twenty-five days of first-hand teaching and debriefing experiences, fully participating in the Santa Cruz School as teachers, literature discussions, and cultural excursions. The White pre-service teacher and White researcher were part of a four member teaching team intentionally created for professional support and to grow collegiality. Data were collected to investigate:

- 1) What can a White pre-service teacher and White researcher learn about culturally relevant pedagogy from a study abroad experience in Ecuador?
- 2) What impact, if any, does a study abroad experience have on a White pre-service teacher's implementation of culturally relevant practices during her internship?

Research Purpose and Questions

Teachers in America are not proficient as culturally relevant teachers (Sleeter, 2011a; Gay & Howard, 2000; Paris, 2012) despite many teacher education programs touting cultural relevance as foundational to their program (Sleeter, 2010; Gay & Howard, 2000). Concern about achievement of minority children in America has grown and research has shown that improvement in the teaching of diverse children is needed (Gay & Howard, 2000; Gay, 2010). A lack of academic improvement with conventional proposals (Gay, 2010) served to reinforce the concern about achievement of diverse children in the U.S. and, therefore, concern about the instruction children receive. Further concerns revolve around teaching as a White profession. If America is to remain globally competitive and a strong democracy, there is a need to grow pre-service teachers who can proficiently teach diverse children and, in so doing, contribute to a stronger democratic society through critical consciousness. Teachers who grow critically conscious children create reflective thinkers, individuals who can deconstruct status quo ideals that perpetuate a deficit stance, and create paths towards academic success. Children are then able to question the values, norms, and institutions of society allowing for the emergence of critical consciousness.

The purpose of this two-part qualitative case study is for a White university researcher and White pre-service teacher to learn more about culturally relevant pedagogy through designing, implementing and evaluating culturally relevant practices. Part I explores whether or not, and if so, how, a pre-service teacher developed as a culturally relevant teacher by engaging in a month-long study abroad experience in Ecuador. Part II of the study occurred in America, following the same pre-service teacher into the internship portion at David Turn Elementary School of her undergraduate degree/certification program.

The significant theoretical foundations to this research are rooted in CRT, Latina/o CRT¹, sociocultural theories, and CRP. The conception of this study started with my personal inquiry about Whiteness stemming from experiences as a child and into my adult career in the classroom. The questions I felt brimming from these experiences came to the forefront during a course where I worked with an African American colleague during a "new cultural experience". An assignment that required me to engage in a diverse cultural experience pushed my thinking and understanding. Focusing on sociocultural perspectives of literacy learning, added to my theoretical sociocultural foundation, leading to further exploration on the importance of CRP in schooling. The tenets of this dissertation rest on the frameworks of CRT, Latina/o CRT, sociocultural theory, and CRP.

Critical Race Theory (CRT)

Forming the foundation of the movement against social injustice and racism is CRT, which originated from the field of law (Bell, 1995). Comprehension of its purpose

¹ Even though there are no Latina/o students in the pre-service teacher's class at David Turn Elementary School, I feel that the theoretical framework for Latina/o CRT is valuable based on the study abroad experience in Ecuador.

and how its roots ground CRP, make it relevant to this research. CRT is grounded in education because the variance in school performance cannot be explained by class and gender alone, but also through race (Ladson-Billings & Tate, 1995). Using CRT as a basis for this research will maintain the theoretical guide as it underpins this study. The issues of racism, the basis for the foundation of CRT pervade all areas of society, including schools. As White people, we can attempt to be conscious of racism. Yet racism is so insidious and such an embedded and culturally learned element of dominant groups in the U.S that even when we do not think we are being racist we must engage in reflective vigilance because our actions may in fact be racist. Maintaining a conscious awareness of racism both overseas, and in America, while observing, note taking, coding data, and working with my pre-service teacher helped me better follow the path carved by Bell (1995), Delgado and Stefancic (2001), and Freeman (1995).

The foundation for CRT formed on the basis that racism an accepted norm by many people in the United States and around the world. Bell (1995) explained, "...critical race theory is a body of legal scholarship, now about a decade old, a majority of whose members are both existentially people of Color and ideologically committed to the struggle against racism, particularly instituted in and by law" (p.898). Critical race theorists argue that Whites have been and continue to be privileged. Based on that fact, there are three ideas encompassed by CRT including that racism is difficult to address, individuals of the dominant society do not want to eliminate racism because it perpetuates their control, and race is socially constructed. The connection to CRT and the classroom is established through and based on the social inequities that occur in schools. Being aware of these inequities, such as equal opportunity, a colorblind curriculum,

homogenized way diversity is taught, ineffective instructional strategies, and the use of traditional assessment methods (Ladson-Billings, 1998) in the school heightened my consciousness when observing and working with the pre-service teacher as we reflected and discussed potential future lessons.

There are theories specifically related to CRT and the inequities that occur within the structure of education (Ladson-Billings & Tate, 2006). Ladson-Billings and Tate (2006) argued that if not for racism, there would be greater opportunities for achievement for African American children in school. The statistics showing a trajectory lack of achievement parallels with White flight occurring in some school districts, creating an even greater segregated school system than prior to *Brown v. Board of Education of Topeka, Kansas*. The Civil Rights Law that was enacted to desegregate has actually given African American children poorly funded schools, inadequate teachers, and lack of materials (Ladson-Billings & Tate, 2006). Knowing the basis for CRT, including the privileges of White individuals is foundational to shaping and guiding this research.

Latina/o Critical Race Theory

The ideas of Latina/o CRT followed the establishment of CRT, formed out of the need for those in the Latina/o community to resolve issues of immigration, language rights, and multi-identity (Delgado & Stefancic, 2001). The term Latina/o refers to individuals of Latin American origin residing in America. Although there are no Latinas/os in the pre-service teacher's internship classroom, the study abroad experience occurred in a South American country, Ecuador. Providing the foundation for the issues that formed this framework is important because underlying biases may have traveled with the pre-service teacher and me to Ecuador, coupled with ways we could be

perceived while teaching abroad. In addition, although there are no Latinas/os in Caroline's internship classroom, particular census statistics indicate the Latina/o population to be 24.4% by the year 2050 (<http://www.census.gov/>, 2004, 2010). Many Latinas/os feel a White supremacy and hierarchy from the White population. The racialized experiences of the Latina/o population need addressing just as those of the African American population are addressed through CRT.

The establishment of Latina/o CRT transpired around 2010 from conversations regarding, "...the crisis for democracy in the United States, the interconnections between the impacts that the historic recession and government bailout have had on different subordinated groups, and the implications for immigration as mediated by the law transnationally" (Hernández & González, 2011, p. 244). Most importantly, Latina/o CRT supports issues unique to their community. These concerns are mediating factors in education as well. As Trucio-Haynes (2001) states, "Latinas/os must be vigilant to avoid the seduction of Whiteness" (p. 1). Latinas/os are viewed as people of color and are constrained by White supremacy (Trucio-Haynes).

Trucio-Haynes' (2001) work is speaking from the perspective of Latinas/os living in America. When traveling to Ecuador, it was necessary to be cognizant of how the pre-service teacher and I presented ourselves to the children and individuals in the community where we lived and worked. The Ecuadorian staff developer indicated that even in South America, there is a desire to be "White." The way we presented ourselves could perpetuate this view of Whiteness. Awareness of the issues mentioned above make this framework necessary throughout this research.

Sociocultural Theory

Another body of thought related to this research is sociocultural theory. Using the theoretical foundations of sociocultural theory, and the ideas that parallel to CRP, I aim to scaffold these connections to my own research. Considering these theories when traveling and teaching abroad, creating awareness when taking field notes, examining my own interactions, and acknowledging them in data analysis will connect the basis for the relevancy to this study.

Grounded in sociocultural theory is Vygotsky's (1978) idea, learning is social. Vygotsky (1978) based his theory on the idea that children are learning well before they enter the doors of a school and he wanted to explore what occurs when children work with a more knowledgeable other. Moll, Amanti, Neff, and Gonzalez (1992) established the theory of funds of knowledge. The basis for this premise is that children bring information and knowledge learned from their homes and communities to the classroom. Moll et al. (1992) specifically looked to the exchange of knowledge within the established networks within children's communities. The work of Heath (1983) explored teachers and families in two communities and the literacies that children brought to school based on their home-life experiences. Her classroom research focused teachers to utilize the knowledge of their children in their teaching. Using the aforementioned, sociocultural theorists support the study of CRP. Using Vygotsky's (1978) theory to fuel culturally relevant teaching practices in the classroom is one way to explore the questions of this research. The work of both Moll et al. (1992) and Heath (1983) also subscribe to teaching actions that can be used in the classroom to support culturally relevant teaching

practices. The sociocultural structures guiding this research offer potential strategies for both teaching in Ecuador and in the pre-service teacher's internship classroom.

Culturally Relevant Pedagogy

Culturally Relevant Pedagogy (CRP) includes the practice of aligning classroom instruction with culturally diverse students' intellectual and linguistic strengths.

Culturally responsive pedagogy stems from the foundation of CRT, practices from sociocultural theorists, and engages children in being critically conscious thinkers.

Critically conscious individuals better meet the demands of society and often reconfigure their own beliefs. (Gay, 2010). CRP includes teaching practices that are equitable for all children. Gay (2010) states, "Culturally responsive teaching is validating and affirming" (p. 31). CRP teaching practices extend beyond the classroom into the community, connect instruction to children's lives, while encouraging collaborative learning among children (Ladson-Billings, 1994). Ladson-Billings (1994) explains, "Culturally relevant teaching is a pedagogy that empowers students intellectually, socially, emotionally and politically by using cultural references to impart knowledge, skills, and attitudes" (p. 20).

The goal of this research is to explore CRP: what a White pre-service teacher and White researcher can learn about CRP from studying abroad in Ecuador and what impact, if any, that experience has on a pre-service teacher's internship. Acknowledging what those before me have researched and defined as CRP, and its components, is a key foundation for this research. This will provide the underpinnings for my investigation in relation to the questions I am asking, the field notes I am recording, and the planning between the pre-service teacher and me. CRP theories will also scaffold me as I begin coding the data.

The field of education calls for studies that apply theories of CRP to classroom practice (Gay, 2010; Gay & Howard, 2000; Ladson-Billings, 1995a & 1995b). Gay (2010) explained the basis for CRP strategies suggested for teaching with a culturally relevant stance. The first of these theories is that culture is embedded into every act that occurs in a school, "whether that is curriculum, instruction, administration, or performance assessment" (p. 8). Whether teachers are conscious of it or not, culture affects the everyday decisions in classrooms across America. Gay (2010) also explained that the typical strategies deemed to effectively teach children from diverse backgrounds stem from a deficit perspective, which will continue to perpetuate the cycle of injustices in teaching practices. Most teachers do not intentionally plan to teach from a deficit perspective and acknowledge the need for culturally relevant teaching. However, simple awareness does not shift the teaching practices that transpire. In order for teachers to engage in CRP they need to critically examine their identities and long-held beliefs that constitute their practices.

The goal of culturally responsive teaching promotes children's cultures while helping them obtain academic excellence (Ladson-Billings 1995a & Ladson-Billings 1995b). The rationale provided by Ladson-Billings (1995a & 1995b) supporting culturally relevant teaching, is for children to experience success academically and to develop cultural competence and critical consciousness. A culturally responsive approach to teaching will cultivate a climate for academic excellence by capitalizing on the knowledge and language children bring to the classroom (Gay, 2010). The CRP structures grounding this research are the basis for my work abroad in Ecuador, and in America, while working with the pre-service teacher during her internship experience.

Significance of the Study

During a small group book celebration, students explained that they were sharing chips and salsa as their book representation. They explained that chips and salsa are what Mexicans eat. Crisanto, a student from Puerto Rico said, “I don’t eat chips and salsa.”

Crisanto, 5th grade, 2011

This quote illuminates the assumptions that those outside a culture can make and the manner in which cultural practices can so easily be generalized and gravely misinterpreted. The above quote is from Crisanto, a Latino student in a predominately White school. Crisanto and his brother were among the 1% minority in their total school population. Few teachers, if any, in their school spoke any Spanish, affecting the scaffolding of Crisanto and his brother toward academic success. This is only one, surface level, stereotyped example of why culturally relevant pedagogy is important to the learning process. While it’s widely recognized (Gay, 2010; Howard, 2010; Paris, 2012) that culturally relevant pedagogy is much more complex, this was a critical incident that impacted and deeply affected this fifth grade community. However, as culturally relevant practitioners, we want to create classrooms where students, like Crisanto, have opportunities to be critically conscious thinkers engaging in reflective practices, and who challenge the social and political status quo. Changing demographics (Gay, 2010; Howard, 2010), the fact that teaching is a middle-class, White profession (Howard, 2010), the need to develop critical consciousness in *all* children (Gay, 2010; Ladson-Billings, 1995a), the lack of current studies in CRP (Gay, 2010; Gay & Howard, 2010; Ladson-Billings, 1995a; Ladson-Billings 1995b), and the emergence of CRP (Gay, 2010; Ladson-Billings, 1995a; Ladson-Billings 1995b; Banks, 1997), provide evidence that pre-service teachers would benefit from cultural immersion experiences to help these

individuals interrogate entrenched beliefs and begin to understand the need for culturally relevant pedagogy.

Teacher Education

In order to meet the demands of the changing needs of schools, teacher education programs need to be assessed to ensure they remain current in their requirements of pre-service teachers to prepare them to meet the demands of the classroom. Darling-Hammond (2006) suggested, “The enterprise of teacher education must venture out further and further from the university and engage ever more closely with schools in a mutual transformation agenda, with all of the struggle and messiness that implies” (p. 302). Three foci for teacher preparation include: 1) knowledge about learners within their social contexts, 2) understanding of subjects and curriculum, and 3) an understanding of what teaching entails (Darling-Hammond, 2006). Teacher education programs need to provide a solid foundation of learning that remains flexible to the changing demands of schools to ensure that the pre-service teachers they are preparing are, in fact, ready to meet the demands of the classroom.

Changing Demographics

In light of the past and current changing demographics and the oppressive acts towards diverse people, teachers must carefully consider the ways they can not only meet the needs of all children through CRP, but how they can teach their children how to be critically conscious members of society (Gay, 2010). Culturally responsive teachers will better serve the needs of diverse children and meet challenges emerging through continuously changing demographics as well as cultivate citizens who can deconstruct the deficit myths that surround them.

According to Howard (2010):

While the actual number of Whites in this country increased substantially over the past century- from 66.8 million in 1900 to a little less than 200 million in 2006- their percentage of the total population actually has declined, from 89% in 1900 to 65% in 2006. This shift has resulted primarily from the increased rates of people of Latin and Asian descent, which have been due to birthrate increases in the United States and to immigration, as well as from the steady growth of the African American population. (p. 36)

Future demographic predictions indicate that by the year 2050, 52.3% of the population will be comprised of non-Whites (<http://www.census.gov/ipc/www/usinterimproj/>, 2004). These changing demographics oblige teachers, schools, and districts to reconsider the cultural, racial, and ethnic makeup of their classrooms, thereby, making the necessary adjustments in their curriculum to continue shifting instruction away from privileging Whiteness. This phenomenon, named by Gay and Howard (2000) as the *demographic divide*, means that teachers will teach students from a variety of cultural, ethnic, racial, and socioeconomic (SES) populations; backgrounds different from their own. To counter teachers' views of students from a deficit perspective and questioning their academic abilities based on their SES, race, ethnicity, culture, or language, continued inquiry into how diversity plays a role in the classroom is imperative. Howard (2010) states, "Current academic disparities across racial lines hold serious consequences for the future of the United States, which will continue to see major shifts in the ethnic texture of its citizens" (p. 35). Teachers need to validate the diversity among students and use differences as opportunities to expand learning for all. White educators can teach students from other

cultures, but they must approach the task with sensitivity, while also eliminating the inequities perpetuated by White privilege (Gay, 2010 & Lund, 2010).

Teaching as a White Profession

Teaching is a predominately-White profession. According to the National Center for Education Statistics, "In 2000, approximately 75% of the U.S. public school teachers were female, 84% were White, and they were almost exclusively middle class" (Howard, 2010, p. 40). Howard (2010) continues by sharing the shifting demographics:

...U.S. schools will continue to become learning spaces where an increasingly homogeneous teaching population (mostly White, female, monolingual, and middle class) will interact with a mostly heterogeneous student population (increasingly students of color, who come from culturally and linguistically diverse and low-income backgrounds). (p. 40)

Unfortunately, the population of diverse teachers is declining. According to Gay and Howard (2000), "The number of African American teachers has declined from a high of 12% in 1970 to 7% in 1998" (p.1). Because of the decreasing numbers of diverse teachers, it is necessary to begin preparing White teachers to meet the needs of their diverse student body. Statistically, the population by 2050 will include 14.6 % African Americans, 24.4% Hispanics, 8 % Asians, and 5.3% individuals of other races (<http://www.census.gov/ipc/www/usinterimproj/>, 2004). With these population shifts, all teachers need to understand ways to support their diverse classrooms. This also heightens the need for a diverse teacher presence in our classrooms.

Table 1.1

Population and Projected Population of America by Race

Race	2000 Population	2010 Population	2050 Projected Population
African American	12.3%	12.6%	14.6%
Hispanic	12.5%	16.3%	24.4%
Asian	3.6%	4.8%	8.0%
Other Races	6.5%	7.3%	5.3%
White	75.1%	72.4%	72.1%

(<http://www.census.gov/>, 2004, 2010)

Critical Consciousness in Teacher Education

Culturally relevant pedagogy (CRP) is important in the development of critically conscious citizens (Freire, 2009; Ladson-Billings, 1995a). Freire (2009) coined the term “banking” which he defined as an act teachers “do” to their students for management, authority, and control of what is taught. A teacher accepts the label of oppressor in these circumstances because they are controlling the information taught, usually based on their own culture of dominance. This practice is not engaging in CRP and expanding their students’ access to the world. In order to offer our students more opportunity, Freire (2009) encourages us to cease depositing information and begin “problem-posing.” Freire (2009) states that in this type of instruction: “The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow.” (p. 80) This shifts the roles in the classroom to teacher-learner and student-learner. Ladson-Billings (1995a) subscribes to the practice of using CRP not just for

individual academic achievement, but as practice for the good of society. This entails students and teachers being able to consider ways social and cultural norms, values, and institutions, continue to oppress diverse fractions of people (Freire, 2009). CRP should create critical thinkers who not only promote an academic alliance, but also have a voice in rectifying social injustices occurring around them.

The Importance of Culturally Relevant Teaching

Despite plentiful information written about CRP, not much has changed instructionally (Gay, 2010; Ladson-Billings; 1995a; and Banks, 1997). A colorblind mentality continues to persist in our schools and a misconception that CRP means “something that is done,” such as holding an international food fair. This type of “doing” does not perpetuate change (Cochran-Smith, 2004; Howard, 2010; Ming & Dukes, 2006). Many teachers feel challenged with ways to engage their students in CRP while still implementing curriculum standards and showing fidelity to required curriculum. Despite these challenges, Howard (2010) states that, “Culturally relevant pedagogy is becoming more comprehensive and more concrete-as it shifts from conceptual theory to grounded practice” (p. 71). As we move forward, continuing to educate current and prospective teachers about the components of CRP, it is necessary to amend current misconceptions for the realizations of future progress. There are a few studies about CRP that can guide what this practice may look and sound like going forward.

Current Studies in Culturally Relevant Pedagogy

Current research is available in the area of CRP (Gay, 2010; Howard, 2010; Edwards, et al., 2010, Sleeter & Cornbieth, 2011; & Nieto, 2009). However, the study of Whiteness is limited. Further, I am just beginning to investigate White studies and draw a

few introductory ideas from them. The problem with White studies is that they still privilege the White individuals that engage in the research because White researchers write in ways that convey they understand the experiences of individuals that are not White. Each of these studies shed light on classroom success, issues of achievement, race, culture, and learning, within the topic of CRP. Despite the research on CRP, and its importance, there are few examples of actual CRP studies of classroom practice.

Bergeron (2008) studied a novice, White teacher teaching students from different economic and cultural backgrounds from her own. During the course of a school year, the teacher engaged her students in a culturally responsive curriculum. Bergeron's study (2008) focused on the teacher's effectiveness at CRP in a classroom, teaching students with life experiences dissimilar to hers. Bergeron's (2008) findings indicate that the novice, White teacher was skillful in building a strong class community that encouraged the students to collaborate among themselves.

Likewise, Sleeter (2009) engaged a novice, White teacher in a case study in which she used data from the Multicultural Curriculum Design course she taught to expose shifts in the teacher's reflection on CRP. The teacher, in her study, was receptive to new ways of teaching. Through papers, journals, notes, and an interviews, Sleeter (2009) captured modifications in the teacher's thinking. However, Sleeter (2009) questioned the effects of a fifteen-week course shifting beliefs surrounding multicultural curriculum towards permanent change. One possibility for growing prospective teachers' understanding about culturally relevant pedagogy includes providing study abroad opportunities.

Study Abroad

As schools continue to become more diverse, the need for teacher education that focuses on better preparation for teaching with a culturally relevant stance is necessary. This is typically done through reading material, video, discussion, and the occasional guest speaker (Cushner, 2007). A study abroad experience is a better way to prepare pre-service teachers for the interconnected society in which we live. Quezada (2004) agreed and stated, "... a course alone, reading a textbook about multicultural education, conducting course discussions and even having a variety of ethnicities represented in university classrooms and working with children from different ethnic and linguistic minorities are not sufficient" (p. 458). An overseas experience, coupled with readings, conversation, opportunities to experience teaching in a different culture, and in-depth personal investigation of one's beliefs, provides hands-on participation with the potential to increase global competence (Cushner & Brennan, 2007). An opportunity to teach abroad gives pre-service teachers the occasion to feel the struggles an immigrant student entering their class may experience, enhance their interpersonal communication skills, and learn about other cultures in a first-hand way (Gilson & Martin, 2010).

Current Studies in Study Abroad

As universities are offering more opportunities for pre-service teachers to complete a study abroad experience, there is some, although a limited amount, of research on the subject (Quezada & Alfaro, 2007; Gilson & Martin, 2010; Cushner, 2007). These studies provide a glimpse into the manner in which an overseas teaching experience creates internationally-minded teachers, teachers more receptive to their diverse students, and aids in the understanding of new educational philosophies. Quezada

and Alfaro (2007) indicate that despite students participating in study abroad teaching, once the final evaluation is completed, there is little follow up with the students to gain perspective on the overseas' impact. Their study involved four biliteracy teachers who were interviewed and wrote journal essays based on their experience. Quezada and Alfaro (2007) determined several themes that emerged in their data including: "(1) perceived inequities, (2) teachers as change agents, (3) student intimacy, and (4) internal versus external relationships" (p. 101). The researchers felt that these four areas all indicated an increased professional competence resulting from their overseas teaching.

Gilson and Martin's (2010) study involved administrators in a school district that hired teachers with a student teaching abroad experience. When interviewed by the school administrators, the students were able to articulate the impact that living and teaching overseas had on their teaching perspectives. Gilson and Martin's (2010) research also showed that students had a greater consideration for diverse cultures.

Cushner (2007) supported through his research, the advantages to overseas student teaching. He indicated that there are general advantages, such as establishing a more global perspective while seeing firsthand multicultural education overseas. Cushner (2007) elaborates by providing other impacts, including students learning more about themselves as teachers and individuals, developing empathy, building personal confidence, a more global perspective, and sensitivity. Specifically he states, "Middle-class white teacher educators who are effective at teaching for diversity had their most profound and impactful experiences while living outside their own country" (Cushner, 2007, p. 35). In several situations, teachers experienced some sort of discrimination while abroad opening their eyes to what students may endure back in America. Although these

studies provide a glimpse into the benefits of a study abroad student teaching experience, there is currently no research for a student completing a shorter teacher engagement, not student teaching, such as my inquiry.

Several studies have investigated CRP and study abroad. Studies on CRP show the need for teachers to understand culturally relevant pedagogy and what culturally relevant practices look like in the classroom. In addition, studies indicate the benefits to a study abroad experience for pre-service teachers' understanding of culturally diverse children. New teachers' confidence and comfort teaching diverse children proficiently is important if diverse children are to reach their academic potential in our current classrooms. My study investigates:

- 1) What can a White pre-service teacher and White researcher learn about culturally relevant pedagogy from a study abroad experience in Ecuador?
- 2) What impact, if any, does a study abroad experience have on a pre-service teacher's implementation of culturally relevant practices during her internship?

Understanding how the capacity to teach with cultural relevance develops is one step toward creating teacher preparation programs that could increase the cultural proficiency and relevant instruction with which pre-service teachers approach their first classroom position.

Limitations of the Study

As with any research, there are limitations to this study. The first limitation is the length of time in Ecuador for study abroad, which was 25 days, and the length of time of the internship, which was 15 weeks. Another limitation to this research is that I participated in multiple roles, including researcher and supervisor. In the role of

supervisor, I was responsible for supervising Caroline's internship experience and providing her grades. Another limitation of this study is that both the pre-service teacher and I, in the capacity of researcher, are White. Engaging in a study of culturally relevant pedagogy must be approached with care as both of us maintain membership in the dominant majority.

Definition of Terms

The following terms are referenced frequently throughout this dissertation. Due to their importance, they require an explanation to provide clarification and meaning for this research. These definitions are provided out of convenience for the reader.

Culture- The beliefs and customs of a particular group of people.

Culturally Relevant Pedagogy– This term is used to specifically describe teaching practices that use the “cultural knowledge, prior experiences, frames of reference, and performance styles” of diverse students to make learning experiences relevant while also teaching to the strengths of students. Culturally relevant pedagogy challenges racial stereotypes, prejudices, and oppressive acts while simultaneously encouraging academic success. (Gay, 2010, p. 31).

Deficit - A negative view of students of Color perpetuated by the values and beliefs of the dominant culture that in the case of this research refers to the teachers' beliefs about students' abilities and their lack of academic success, desire for success, based on students' race, ethnicity, culture, language, and socioeconomic status which perpetuates the cycle of injustices.

Ethnicity-A noun recognizing a particular affiliation relating to a race or large group of people who have the same customs, religion, or origin.

Home Literacies- This term is used by Heath (1983) to describe the literacies that children bring to school based on their experiences from their home lives which she suggests being used in the classroom to foreground children's instruction as a culturally relevant practice.

Mestizo (CultureGrams, 2013) - A term for Ecuadorian people of mixed indigenous and Spanish culture.

Pre-service Teacher- Students who are completing Internship I of their elementary education degree requirement.

Racism- The term used to describe the poor treatment of or violence against people because of their race.

Salon - Common area at Santa Cruz School.

Social Justice -The term used to describe the pedagogical practices that move toward elimination of poverty and racism through empowering individuals that are typically oppressed.

Study Abroad -In the case of this research, reference to the cultural immersion experience that elementary education students participated through teaching and living and engaging in another cultural community.

Teachers- In the case of this research, reference to the coaching teacher, researcher/supervisor, teachers at Santa Cruz School, David Turn Elementary School, and Dr. Davidson.

Tías /tía-Term for aunts in Spanish. (The children in Ecuador affectionately use this term for their teachers as well).

Tíos /tío - Term for uncles in Spanish. (The children in Ecuador affectionately use this term for their teachers as well).

Translanguaging (García & Kleifgen, 2010) – A term depicting the use of language as resource for communication and the flexible use of both the home language of the child and the new language when learning a second language.

White Identity (Howard, 2010) –This term is defined as the way a White person defines themselves such as, "The desire to be and to be known as a good white person stems from the recognition that our whiteness is problematic, a recognition that we try to escape by being demonstrably different from other, racist whites" (p. 9).

White Privilege (McIntosh, 1991) – This term is defined as the privileges experienced by White people simply because they are White. In the context of this study, used to help the researcher examine her own White privileges.

White Shame (Thandeka, 2007) – A term explaining the feelings of guilt a White person may experience as they attempt to understand their Whiteness and White identity.

Conclusion

In light of our altering, diverse communities, the knowledge base of teachers needs to shift (Howard, 2010) to prepare for the changing needs of students. The culture of the student is being ignored and it should not be. The background of the student is not considered but it is relevant in an effective teaching environment. These factors lead to the assumption that the students(s) are not educable and therefore do not have potential.

One of the avenues for accomplishing this in schools is through CRP. Engaging in effective teaching with CRP focuses and highlights the funds of knowledge our students, their families, and communities bring to our classrooms (Moll, et al., 1992) instead of "doing" activities named as culturally relevant. Helping teachers grasp the theories behind CRP and authentic ways of engaging students grounded in their own strengths (Ladson-Billings, 1995a & 1995b) hold the promise of creating a solid shift towards changing society.

This study is organized into six chapters. Chapter One provides an introduction to the study, including a statement of the problem, purpose statement, research questions, significance of the study, limitations, and organization of the study. Chapter Two includes a review of the literature including bodies of literature focusing on culturally relevant pedagogy. Chapter Three describes the research methods used to guide the study, including a qualitative research design description of the pre-service teacher participant and the researcher, as a participant observer. Chapter Four provides an in-depth description of the two research contexts, including Ecuador and America, along with artifacts to help readers come to know the complexity of the study abroad context and the environment of the pre-service teacher's internship site. Chapter Five outlines the results of the study by reporting on each of the two research questions, what can a White pre-service teacher and White researcher learn about culturally relevant pedagogy during study abroad and what, if any, impact does that have on a pre-service teacher's implementation of culturally relevant practices during her internship? This chapter includes data to provide evidence that supports the thematic analysis, as well as dialogue and artifacts to support the questions posed. Finally, Chapter Six explores the

implications of the findings and how these results relate to teacher education, university faculty, pre-service teacher supervisors, as well as, recommendations for future studies.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

The changing demographics of our schools require a discerning look into the mismatch of schooling practices and the children served in the classroom. Culturally relevant practices (CRP) are an avenue to eliminate the current disjointed classroom experiences of diverse children (Gay, 2010; Howard, 2010; Edwards, et al., 2010). This study is situated within nine bodies of literature: a) portrayal of being White including: White identity, Whiteness, White shame, and White privilege; b) race, ethnicity, and culture; c) critical race theory (CRT) and Latina/o CRT; d) racism; e) sociocultural theory; f) culturally responsive pedagogy (CRP) and culturally sustaining pedagogy (CSP); g) emergent bilinguals; h) teacher education; and i) study abroad.

The first body of literature, White identity, Whiteness, White shame, and White privilege are important to this study because of my position as a White researcher. Thompson's (2003) insight into the position of White researchers indicates, "The problematic character of white interest in and support for people of color lies in *how* we engage nonwhite others" (p. 17). Race, ethnicity, and culture are the second body of literature in this study that are key to this theoretical structure because knowing and understanding these terminologies clarify understanding about their misuse. The third body of literature, critical race theory and LatCrit is foundational in creating a society of social justice. Howard (2010) and Bergerson (2003) explain the connection to CRT in education as opening the avenue of possibility to ask questions about racism and racial

inequalities in schools as racism is centered as a permanent fixture in society. LatCrit stems from CRT out of the necessity to meet the needs of the growing population of Latinas/os in the United States. The fourth body of literature on racism explores the thoroughfares that, despite the structure of CRT, issues of racism pervade the social order. Perspectives on racism are customarily used erroneously by teachers to create meaning regarding their children. The fifth body of literature, sociocultural theory, creates a foundation for CRP and CSP. Using the home literacies and knowledge of our children is the beginning of CRP in the classroom. (Moll, et al., 1992; Heath, 1993) CRP is the sixth body of literature and foundation for my research and encourages a classroom curriculum that is good for all children (Ladson-Billings, 1995a). The next body, seventh, of literature is emergent bilinguals, considering the academic needs of children as they learn English in school, our task during study abroad in Ecuador. Teacher education, the eighth body of literature, discusses the components of teacher education programs that are needed to prepare pre-service teachers to meet the demands of the classroom. Finally, the ninth and last body of literature, study abroad provides information on the beneficial and growth experiences that occur for pre-service teachers engaging in study abroad.

The following sections will reveal salient features of each of the nine bodies of literature: a) portrayal of being White including: White identity, Whiteness, White shame, and White privilege; b) race, ethnicity, and culture; c) critical race theory (CRT) and Latina/o CRT; d) racism; e) sociocultural theory; f) culturally responsive pedagogy (CRP) and culturally sustaining pedagogy (CSP); g) emergent bilinguals; h) teacher education, and i) study abroad. Each of these components connect to the proposed study

rooted in specific rationale including: my own White identity; developing an understanding of the terms race, ethnicity, and culture to better understand how those terms are often misused when discussing cultural relevance; CRT and LatCrit and how those roots form the foundation of CRP; how racism perpetuates the injustices that occur in school; sociocultural theories and their connection to CRP; culturally responsive pedagogy and culturally sustaining pedagogy and practices that encompass those ideas; emergent bilinguals and their distinct classroom needs; the components of a teacher education program in developing teachers prepared to meet the academic needs of all children; and study abroad and its benefits for pre-service teacher. As these factors unfold during this research, I anticipate finding deeper connections to their relevance to CRP and their impact on this study.

Portrayal of Being White

As a White researcher, the following components paint a picture defining what it means to be White. These sections also relay some of the misnomers about Whiteness. One misconception about Whiteness is that Whiteness is not a race. As Bergerson (2003) explains:

Whiteness is a race. The inability or unwillingness of whites to see our whiteness as a race is one of the most harmful aspects of supposed neutrality. Whiteness is n neutral, and all other colors are considered relative to whiteness. In fact, if white as race is taken into consideration it is impossible to ignore the privilege that comes with this race: the privilege to not think about race. (p. 57)

The above explanation coupled with descriptions about White identity, Whiteness, White shame, and White privilege will add insight to my role as the White researcher in this research study.

White identity. Thompson (2003) indicates that White people create within themselves an internal binary where they label themselves either good or bad. She states, "The desire to be and to be known as a good white person stems from the recognition that our whiteness is problematic, a recognition that we try to escape by being demonstrably different from other, racist whites" (p. 9). Living within the White self makes this challenging. In addition to defining ourselves as good or bad, individuals engage in token antiracist actions, such as labeling someone else as racist or naming connections to individuals from other cultures, to avoid a label of "racist" (Bergerson, 2003). However, to change within the self we need to open our eyes to new modes of knowing and understanding versus simply referring strictly to textual knowledge and ways of understanding. Thompson (2003) explains the stages of White identity as they shift towards becoming a White ally:

In principle, 'white identity' approaches to antiracist education move beyond the kind of multicultural pedagogy that is satisfied with exposing students to non European cultures. White identity theories - including white stages-of-development and 'allies' theories - describes the psychological shifts that whites undergo moving towards a fully committed form of antiracism; implicitly or explicitly, the person at the highest stage of white identity development is an *ally* of people of color. The distinctive features of such approaches is their emphasis on fostering a positive white antiracist identity. (p. 14)

We must exhibit caution because the highest stage of White identity, “ally,” engages the White person in moving away from self-actualization. In reality, however, the role of White identity is giving permission to White individuals to feel okay about being White, but in a nonracist way (Thompson, 2003).

Whiteness. The power of skin color is amazing in our society. It infiltrates all aspects of our day-to-day life including our jobs, where we live, what we do, and where we go. Being White once meant that you had certain privileges regarding the choice of where you shopped and your type of employment, specifically excluding African Americans. Society has changed, but often the subtle issues of racism are just as challenging as the previously blatant rules about Whites and African Americans. Pierce's (1955) theory on beliefs may help to understand this idea. Pierce (1955) states, "Our beliefs guide our desires and shape our actions...The feeling of believing is more or less sure indication of there being established in our nature some habit which will determine our actions" (p. 9-10). Individuals continue to behave in a certain way based on their undisputed beliefs. Despite society's changing beliefs about the unwritten rules about Whites and African Americans, a shift for change is slow as people cling tightly to their own established beliefs. Even Rothenberg (2008) alludes to the idea of one's belief about being White. Rothenberg (2008) states, "'Whiteness' does not stand-alone. It draws part of its meaning from what it means to be nonwhite" (p. 29). White people continue to promote their Whiteness based on their own personal beliefs about what it means to be White. To understand Whiteness, one must look beyond the term to know its deep effects on others.

Rothenberg's (2008) study of Whiteness uncovers a racial category occurring over a vast period. She states, "Whiteness refers to a *historical systemic structural* race-based superiority" (Rothenberg, 2008, p. 30). White dominance rooted itself under the pretense of converting non-Christians to Christianity. As White people created and established new territories, they used domination to coerce individuals from Africa, Asia, the Orient, poor, and aborigines into getting what they desired. In slavery's origination, both Black and White individuals could be enslaved. In time, the terms, "...*slave* and *black* became synonymous" (p. 31). This shift in terms is likely the result of two factors in colonization. Rothenberg (2008) tells us, "The first was the prevailing attitude toward property...The second characteristic revolves around the institutionalizing of slavery in the formation of the nation" (p. 31). Whiteness continued to gain strength from a fiscal aspect. From this point on, the law was definitive in defining Whiteness and Blackness through the Constitution; however, in reality it was considerably more complicated.

The cultural construct of race continues to make Whiteness a dominant culture. As Rothenberg (2008) states, "The possessive investment in whiteness is not a simple matter of black and white; all racialized minority groups have suffered from it, albeit to different degrees and in different ways" (p. 68). Issues of race have always existed, but to varying degrees during various times in history. The current problem with racial categories is the way in which White people continuously apply labels to "nonwhite" people in order to continue fueling their dominant status. Rothenberg (2008) tells us that, "Minority disadvantages craft advantages for others" (p. 76). To create a shift, the advantages to Whiteness need exploring, while re-establishing the system. Thompson's (2003) suggestion for this states:

To pursue social justice, we have to decenter whiteness from programs for social change. Among other things, this means relinquishing our cherished notions of morality: how we understand fairness, how we understand what it means to be a good person, how we understand what it means to be generous or sympathetic or tolerant or a good listener.

(p. 16)

White people need to listen without allowing their self-actualizations to be their guide for antiracism. In addition, Thompson (2003) reminds us that feelings of guilt, which often occur with White people, do not move our efforts forward. It only slows us down. Knowing how to manage our White guilt and shame is important as well.

White shame. When a White person endeavors to understand what their Whiteness means, it is not uncommon for them to feel guilt and shame revealing themselves as components of their White identity. Thandeka's (2007) research on what it means to be White led her to label the term, "White shame." She defines White shame as a pattern of complicated feelings and behaviors when discussing racial situations. Thandeka (2007) states, "White shame is this deeply private feeling of not being at home within one's own white community" (p. 13). Part of the identity of White people can allude to White shame based on, "the self's failed attempt to live up to its own notion of an *ideal self*" (Thandeka, 2007, p. 108). Thandeka (2007) views:

...the structure of a Euro-American's white racial identity as an impaired sense of a core self, an inability to relate to others with self-integrity. This impairment is the result of episodes in which a person's difference from a white ideal was attacked by her or his own caretaker(s). (p. 127)

White shame works in several ways to perpetuate the racism that emerges from White identity. Thandeka (2007) explains that this hidden layer of shame is a part of the race problem in White America. The next area of White shame that Thandeka (2007) notes, "...can help us identify a self-compromising element in the drive by Euro-American, middle-class wage earners to eliminate the difference between themselves and their (class) superiors: the fear of appearing different from their upper-class assailants" (p.128). Exploring these two issues among White people can potentially alleviate some of the perpetuating feelings of racism that exist both outwardly and inwardly.

White privilege. In addition to understanding Whiteness, it is necessary to go deeper into the identity of being White, explore the concept of White privilege, and name those advantages associated with being White. Understanding White privilege is especially pertinent to this research because I am White. My Whiteness was internalized just as Schmitz (2010) describes; "No one ever had to say out loud to me '*You are worthy because you are white.*' It is part of the air I have breathed every day. It is what I have learned is at the core of who I am" (p.15). I will never be able to disassociate myself from my Whiteness. I will need to consistently and consciously work not to ignore the privileges I maintain simply because of my skin color.

McIntosh's (1991) contributions to this area of study examine the entitlements of White privilege. Through McIntosh's litany of examples of White privilege, many White people now consider how those benefits have shaped their lives in favorable ways. For example, I am now cognizant of these benefits bestowed on me by society simply by being White. I now understand the opportunities afforded me while avoiding the discriminatory act of a teacher simply because I was White. McIntosh reminds us there

are still many questions about what happens once we begin uncovering societal dominances and we must continue to question and search for silent instances of it in all aspects of our daily lives.

As Lund (2010) challenged herself to name her own privileges, her research created a framework for her to define White privilege for others. Lund's understanding of White privilege and its structure between categories of race and power defines Whiteness. Lund believes that White individuals, despite knowing their privileges, still want to deny its existence within society. Lund (2010) furthers her explanation of White privilege and its outcome for White people:

Those who have white privilege have tremendous power; they never have to think about race or challenge racism. The result of white privilege is that one has to live by those attributes held by the privileged; the privileged judge the success or failure of peoples of color. The white successes are viewed as coming as a result of their hard work rather than being garnered through their privilege. (p. 16)

Lund (2010) makes a specific connection to White learners that typically the values and ideals they bring to institutional structures are the same as the institutions, thus making it easier for success. The educational system needs to scrutinize its beliefs and structures as well as individuals in order to begin a shift towards social justice in academia.

Rothenberg (2008) has also researched White privilege. Her view embodies the idea that in order to move beyond racial discrimination; the benefits of privilege need exposure. Rothenberg (2008) states that there are several components to privilege; "First the characteristics of the privileged group define the societal norm, often benefitting those in the privileged group. Second, privileged group members can rely on their

privilege and avoid objecting to oppression" (p. 112). A privileged group establishes the ideals constructed as societal norms. Those same individuals are the ones that judge successes and failures of other individuals as well. Labeled outside of societal norms often results in a defined "deviant" status. Being a member of a privileged group entitles one to not be subjected to oppressive acts. Understanding the implications of White identity, Whiteness, White shame, and White privilege are important for my own understanding of CRP and its impact on my experiences during study abroad.

Race, Ethnicity, and Culture

Incorporating the home life and communities of children in their schools and classrooms, teachers must understand how society uses terminology and labels to categorize individuals. While the terms race, ethnicity, and culture are used interchangeably each term means different things. To fight against social injustices and the foundation of racial issues in society it is important to have full understanding of what these terms mean and establish awareness for ways they are used incorrectly. For this purpose, I will write about them as they intertwine within each other, while separating them to create a more solid understanding of what each term means.

Rothenberg (2008) states, "Most White people, in my experience, tend not to think of themselves in racial terms" (p. 15). If a person defines themselves as White, then they are positioning themselves as not being Black, Asian American, or any other "race." This is one example of how and why race, ethnicity, and culture are difficult to comprehend. One of the first concepts Rothenberg (2008) stresses is the distinctness between ethnicity and race. She states:

Ethnicity is the bearer of cultures. It describes the aspect of our heritage that provides us with a mother tongue and that shapes our values, our worldview, our family structure, our rituals, the foods we eat, our mating behavior, our music - in short, our daily lives. We embody our ethnicity without regard for the presence or absence of other ethnic groups. (p. 16)

Ethnic groups interact with each other, but do not need the other for their existence. Race, is different and exists in its relation to other races. Rothenberg (2008) makes a profound statement, "Whiteness is meaningless in the absence of Blackness; the same holds true in reverse" (p. 16). Ethnicity is a determinant for culture, but race is a determinant for one's social position. As long as White people continue identifying themselves in the racial term, White, issues of racial identity will be perpetuated.

Howard (2010) investigates the terms race, culture, and ethnicity and considers how important it is for teachers and schools to recognize these differences as well. He agrees that often, these terms are used interchangeably creating erroneous understandings of people. Ethnicity, is the term used to describe a person's place of origin. Howard (2010) elaborates, "Culture, while closely tied to race and ethnicity, is a different concept that shapes learning in unique and meaningful ways" (p. 53). Using the cultural knowledge of children is one example of bringing their culture into the classroom. Educators must be careful not to confuse one's culture with their race or ethnicity. Howard (2010) states:

A narrow view of culture fails to recognize how geography, immigration status generation, social class, gender, family history, migration patterns, language and religious affiliations all have major influences on how culture is developed. These

cultural factors can differ greatly between members of the same ethnic group, and at times can be quite similar to those of individuals who are from different ethnic groups. (p. 53)

Schools that believe they are supporting the culture of their children by simply bringing food or celebrating a particular holiday are defining culture based on a narrow view based on their own exposure to culture.

Derman-Sparks and Phillips (1997) explore the constructs of race, ethnicity, and culture. They agree with other researchers that race and ethnicity are often used in lieu of the other. However, they state that the two are very distinct from each other. In the United States skin color is the determinant of race. Derman-Sparks and Phillips elaborate, "'Race' has a very political meaning, playing a key role in how determining how people are treated in our society"(p. 13). Ethnicity, is distinctly different, and designates the geographic heritage of an individual. One's ethnicity, "...can give us a historical framework to understand an individual's cultural context" (Derman-Sparks & Phillips, 1997, p. 13). Continuing to alternate the use of race and ethnicity sustains the Black versus White dichotomy that has occurred throughout history. Passive attempts at understanding the terms race, culture, and ethnicity have continued the interchangeability of those terms when labeling people.

Critical Race Theory and Latina/o Critical Race Theory

Critical Race Theory (CRT) originated from the practice of Critical Legal Studies (CLS). The aim of CRT aim was to create change in laws and ideals that oppressed races due to hegemonic views (Delgado & Stefancic, 2001). During the civil rights

movement in the 1960's, African Americans felt a genuine progression toward equal opportunities through protests and demonstrations (Delgado & Stefancic, 2001). During the 1970's that forward motion became stagnant, making gains for equality difficult. Because of this, Derrick Bell, Richard Delgado, and Alan Freeman, all in the legal profession, began exploring ways to reconstruct civil rights not to just act as a statement on paper, but to actualize results (Ladson-Billings, 1998). Bell (1995), Delgado (2001), and Freeman's (1995) background in CLS led to the birth of CRT. Feminism also played in the formation of CRT including those power influences and social roles involving other forms of domination. Ladson-Billings (1998) states, "Critical race theory is, thus, both an outgrowth of and a separate entity from an earlier legal movement called critical legal studies (CLS)" (p. 10). CLS is considered a left-wing movement that confronts the traditional methods of doctrine and policy. The basis for the inception of CLS included ideas of hegemony perpetuating the oppressive nature of the legal structure. Those supporting CLS maintained, "CLS scholars critique mainstream legal ideology for its portrayal of U.S. society as a meritocracy but failed to include racism in its critique. Thus, CRT became a logical outgrowth of the discontent of legal scholars of color" (Ladson-Billings, 1998, p. 11). CRT is not new to many professionals working towards a more equitable society. However, according to Ladson-Billings (1998) those not involved in CRT became aware of this fight during Clinton's administration when Lani Guinier, a professor of law, began writing articles suggesting that electoral votes count more per person for minorities to create greater equality. This created much debate and her ideas went against typical American ideals of one vote per person, bringing CRT to the forefront. The premise of CRT in this study is the foundation on which CRP rests. Using

the underlying theories of CRT to deepen my comprehension of CRP will strengthen my understanding of the practices of CRP and assist me in understanding the subtle perpetuation of racism.

Defining critical race theory. CRT is an action of scholarly resistance founded out of resistance to America's class structure. Ladson-Billings' (1998) research in multicultural education embodies theorists such as Bell (1980) to cultivate the definition for CRT that propels her own studies. A point she makes in helping her reader understand the issue of race is that despite changes in racial categories over time, two categories have remained the same. Ladson-Billings (1998) states, "Although racial categories in the U.S. census have fluctuated over time, two categories have remained stable-Black and White" (p. 8). Because of this, CRT is integral in shifting the unequal dichotomous balance of Black and White. Race, still conceptualized as White being the normalcy, situates all other races in relationship to the White race. Despite the fact that we are not a visible society of racial barriers, signs that say "Colored" and "White," there are many subtle barriers. These just makes racism easier to deny.

Bell (1992) argues that civil rights laws and acts such as the Equal Employment Opportunity Act (1965) and the Fair Housing Act (1968) put into place are of little value because, "We are...disadvantaged unless whites perceive that nondiscriminatory treatment for us will be a benefit for them" (location 206-214). Even the Fourteenth Amendment (1868), equal protection for African Americans, falls into this category. Plessy vs. Ferguson (1896) proves this, established years later instating racial segregation. Bell (1992) states that African Americans' position throughout history is one filled with failed policies, both in politics and economics prior to and after the Civil War.

Bell (1992) believes that African Americans are still, “the designated other” and will continue to be labeled as such despite the passing of time and attempts to resolve racism (Bell, 1992, location 231-239). Consideration for the impact of Bell's (1992) theory on CRT requires heightened awareness for my role as a White researcher and other possible racial injustices.

Critical race theory tenets. Bell (1995) and Delgado and Stefancic's (2001) work for CRT led to the creation of several critical race theory tenets: seeking an egalitarian norm, narrative storytelling, and “interest convergence.” These tenets provide a deeper understanding of the structures of CRT's foundations. The first tenet, seeking an egalitarian norm, allows, despite laws put in place, for the continued practice of the privilege of White people. Bell (1995) tells us, “From the perspective of critical race theory, some positions have historically been oppressed, distorted, ignored, silenced, destroyed, appropriated, commodified, and marginalized- and all of this, not accidentally” (p. 901).

Narrative storytelling, the second tenet, is an effective way to communicate issues of inequality in a non-threatening fashion. Individuals are more likely to focus not on their own beliefs, but those aligned with the narrative. Bell (1995) suggests that using the genre of narrative storytelling to examine race is another possibility when sharing an act of injustice. Narratives and legal storytelling are strategies critical race theorists capitalize on to tell the stories of race. Delgado and Stefancic (2001) indicate that utilizing storytelling to tell one version of the truth is a positive way to share those stories. Because racism is often concealed from others, many minorities struggle with the challenges they face daily without having an outlet to express their hurt, anger, and

distrust. “Stories can give them voice and reveal that others have similar experiences. Stories can name a type of discrimination; once named, it can be combated” (Delgado & Stefancic, 2001, location 684-692).

The third tenet, “interest convergence,” essentially adheres to the idea that White people decide what they will allow African Americans to gain as long as it will benefit those in power (White people). A powerful example from Bell’s (1980) own investigation of interest convergence is the *Brown versus the Board of Education* (*Brown*) (1954) decision and the desegregation of schools and its failure to African American children. Bell (1980) provides the rationale for the decision behind *Brown* in the eyes of White policymakers. Their resolution resulted in their best interests economically and politically. One rationale included that America needed to present a picture to Communist and third world countries that would help us establish integrity with them. America did not want to appear as a society that did not view everyone as equal. A second rationale was that those African American men who served in World War II would see continuity between what they fought for and what was happening on American soil. Whites also recognized that if segregation ended, the South could engage in stronger economic competition (Bell, 1980, p. 524-525). Despite the positive intentions of *Brown*, Bell (1980) indicates that its original grounds in some cases prove to do more harm than good. He suggests that those fighting for racial inequality should refresh their view, “A preferable method is to focus on obtaining real educational effectiveness which may entail the improvement of presently desegregated schools as well as the creation or preservation of model black schools” (Bell, 1980, p. 532). Simply

eliminating Black and White schools by appearance does not eliminate racial desegregation.

Critical race theory in education. Ladson-Billings and Tate (2006) examine issues of race with propositions that also elaborate on critical race theories that are evident not just in society, but also in education. One of the tenets that Delgado and Stefancic (2001) discuss is the idea that racism is a normal part of society and is ordinary. Ladson-Billings and Tate (2006) validate their conviction stating, “If racism were merely isolated, unrelated, individual acts, we would expect to see at least a few examples of educational excellent and equity together in the nation’s public schools” (p. 55). Instead, achievement for African Americans typically occurs outside of school walls. The issue of interest convergence in correlation with the *Brown* decision shows failure of civil rights. Some schools are just as segregated as they were before *Brown*, typically providing poorly funded schools to African American children, while benefitting White children in well-financed schools. Another tenet of CRT, the use of storytelling or counternarratives as stated previously, is a way for dominated individuals to name their reality. Ladson-Billings & Tate (2006) remind us that typically, the opposite occurs and the prevailing group provides their own narrative justifying their dominance in the classroom. We need to provide opportunities for the voices of diverse individuals to penetrate the dominant voice in authentic ways (Ladson-Billings & Tate, 2006). An idea that Ladson-Billings and Tate (2006) bring to the tenets of CRT includes constructing race and property as issues of power for White people. They state, “...society is based on property rights rather than on human rights” (Ladson-Billings & Tate, 2006, p. 58). These ideas of property are evident in schools as we attempt to mold children into the White norm.

Another example of property is the overcrowding in some schools (mainly African American schools) while several (White) schools have ample space. Ladson-Billings and Tate (2006) also note that the right to exclude is another act the dominant group uses in schools in the form of tracking, gifted classes, and advanced placement courses. Despite knowledge of racial discrepancies, these issues of racism continue to endure in our schools. The goal of CRT in education is to bring to the forefront both subtle and blatant forms of racism in schools and classrooms. Considering the racial stereotypes brought to the forefront of CRT and examining another theoretical branch of CRT is Latino/a CRT which will be discussed next.

Latina/o critical race theory. A branch extending from CRT is Latina/o CRT, also known as LatCrit. (Huber, 2010; Hernández, & González, 2011; Trucios-Haynes, 2001). LatCrit studies those experiences that are distinctive in the Latina/o community including immigration, linguistics, ethnicity, and culture. LatCrit was built out of the need for the growing number of immigrants, especially children, who were faced with academic challenges during their schooling. Trucios-Haynes (2001) states, “Many Latinas/os experience their daily lives as Non-White people in terms of their race, color, national origin, language, culture, and/or citizenship status” (p 3). Latinas/os have a unique struggle because they do not fall within the Black/White paradigm of racial discourse. A key theory to understanding LatCrit is that Latinas/os are indeterminately raced because race in the United States occurs within the Black/White paradigm, thus eliminating the experiences of Latinas/os (Trucios-Haynes, 2001). LatCrit, provides a focused framework with which to explore the types of oppression Latinas/os face in their day-to-day lives. The tenets of CRT and LatCrit both stem from the societal ways racism

is perpetuated. These frameworks provide an opportunity to pave the road to racial justice.

Racism

Racism's subtle and overt nature makes it difficult to challenge racist practices in education. Many covert racist acts occur on a daily basis under titles such as tracking, IQ testing, and CRP. Derman-Sparks and Phillips (1997) state, "When educators and human service practitioners use 'race' and 'ethnicity' interchangeably, they confuse the positive role of culture in human development and daily life with the negative impact of racism" (p. 13). Not only do educators need to question current practices within our educational system, but also shift our awareness of the language we use to define the children that occupy the hallways of our schools.

Origination of racism. In order to employ CRT as a function to fight racism, it is important for us to understand where racism originated and how even very young individuals are exposed to racism. Brown (2002) accounts for the origination of racism beginning as Europeans began moving from Europe and encountering new groups of people. Specifically, the Dutch and English colonists modified the name for themselves shifting from "Christians" to "White." They furthered racism by changing the names of "Africans" to "Negroes" rather than continuing to call them "heathens." This naming based on skin color also created a direct link to inferiority felt by the "White" people over the "Negroes." Slavery then became justified between the Christians and non-Christians. Christianity became a bartering tool in order to enslave those people who chose not to become Christian. If an individual chose Christianity, they were free. Once the Dutch and English became accustomed to having other people do their work, their policy on how to

be “free” shifted in order to remain prosperous with others to do their work. At that point, the colonists established new rules about slavery not based on whether one was a Christian or not, but rather whether someone looked European or not. Brown (2002) stated, “...Enslavement based on skin color began in the American colonies before there was any comprehensive formulation of what the so-called races were supposed to be” (p. 10).

Despite the abolition of slavery during the 1800’s, scientists further entrenched the idea of inferior people as human groups was established based on things such as skin color, disposition, and skull size. These definitions only perpetuated the use of skin color to define the worth of people furthering the labels of race and supporting White supremacy. These ideas began, “serving as the rationale for European and American imperialism and, internally, for the allocation of wealth and status” (Brown, 2002, p. 11). Because of the stronghold that wealthy, dominant White men had, definitions created about race were heightened and shaped in the nineteenth century. Brown (2002) tells us that, “In the period 1890-1930, the expression of European American racism in the United States against all people of color reached new heights” (p.12). At this point, White people began to accept as truth that each culture correlated to a race. The belief that, “humanity could be scientifically categorized by physical attributes into separate racial categories and that the white race is superior to others” continued to prevail even during World War II as European Americans fought against Hitler's attempts to create a “perfect race”(p. 15).

Racial categories. The damage was established even though scientists argued that there was no scientific rational for putting people into racial categories. Brown (2002)

states that researchers concluded, “Race is not a valid biological category. Skin color has its own distribution independent of any other characteristics” (p. 15). These researched statements have not changed the establishment of racial discrimination in our customs and institutions. Brown (2002) succinctly states that this is, “making race a reality even though it has no biological reality” (p. 16). Brown (2002) strongly advises us, “to stop using any kind of racial terminology and use only terms that refer to cultural, ethnic, or national origins. Racial terms refer to some physical dimension, whereas ethnic and national ones refer solely to culture and location” (p.3). On that basis, Brown (2002) is suggesting (and uses) those terms, European American and African American, because they show an ethnic and nationality connection to a person versus a racial connection. Adding to the problem is that a national consensus on terms to define groups has not been solidified at the publishing of this text.

Pervasive nature of racism. Other researchers have also weighed in on their understanding about racism and its pervasiveness. Racism is very complicated as Tatum (2000) explained because for the majority of people, these ideas begin when we are small children due to the social segregation that occurs in the communities in which we live. Tatum (2000) further noted that:

...most of the early information we receive about ‘others’---people racially, religiously, or socioeconomically different from ourselves---does not come as the result of firsthand experience. The secondhand information we do receive has often been distorted, shaped by cultural stereotypes, and left incomplete....” (p. 79)

The misinformation we create can also occur because of our lack of exposure or others omitting information from in our lives. All of these: “Stereotypes, omissions, and distortions all contribute to the development of prejudice” (Tatum, 2000, p. 79). Discreet and obvious acts of racism pervade our society and despite believing that we as individuals may not be prejudiced, Tatum (2000) explained that is impossible when living in a society filled with racist ideals. Tatum explored the terms prejudice and racism, indicating that often these two are used interchangeably. Prejudice, she believed, is a preconceived idea based on inadequate knowledge. She concluded that there is a distinction between the two and relies on Wellman’s (1993) definition of racism a, “system of advantage based on race” to support her understanding. This establishes that racism goes beyond an individual’s construct, but shows that it is a systemic problem pervading the United States, advantaging White people. A final point that Tatum (2000) clarified:

...that while all Whites benefit from racism, they do not all benefit equally. Other factors, such as socioeconomic status, gender, age, religious affiliation, sexual orientation, and mental and physical ability, also play a role in our access to social influence and power. (p. 81)

Armed with understanding of how thick the layers of racism are, make the conversations about stereotypes, omissions, and distortions even more necessary.

Classification of racism. Derman-Sparks and Phillips (1997) uncover the many layers of racism by defining it in several classifications. The three categories include: institutional, cultural, and individual. Their definitions of each of these are as follows (Derman-Sparks and Phillips, 1997):

Institutional racism includes the mission, policies, organizational structures, and behaviors built into all institutional systems and services... cultural racism consists of the beliefs, symbols, and underlying cultural rules of behavior that teach and endorse the superiority of the dominant American culture ... individual racism consists of attitudes and behaviors that carry out and maintain the power relationships of racism. (p. 10)

Due to racism's subtleties, people act in racist ways because they are imbedded into our core of how to function within society. Individuals begin to live in the "normalcy" of the natural institution of racism without recognizing those actions as racist. Derman-Sparks and Phillips (1997) challenged that, "If individuals become critical of the assumptions of racist ideologies and rejects its tenets, then racist institutional arrangements may no longer appear either natural or legitimate" (p. 17). To create shifts in social justice, acceptance and ownership of racism are the first steps of action to take. Derman-Sparks and Phillips (1997) stated that, "Racism in the United States is a White problem" (p. 24). Because White people control the problem, we can also begin the solution to the problem.

Sociocultural Theory

The underlying approach to sociocultural theory has been the connection between cognition and culture, drawing from the studies of anthropology and psychology. Theories on cognitive development offer contrasting thoughts about learning. One frame of thought indicates that learning is autonomous from a learner's social or cultural environment. The other theory, actualized by Vygotsky (1978), supports the belief that thinking and learning is social. Gregory, Long, and Volk (2004) stated, "Within a sociocultural framework, young children learn as *apprentices* alongside a more

experienced member of the culture” (p. 7). The goal of sociocultural theorists is to make learning equitable for all individuals, valuing all literacies children bring to school (Purcell-Gates, Jacobson, & Degener, 2004). This stance counters the traditional perspective of defining literacy based on the dominant norm. This further perpetuates the power of the dominant culture. Using the cultural, social and historical contexts of children is critical (Purcell-Gates, et al., 2004). As I examine the theoretical underpinnings of critical sociocultural theory, I aspire to consider ideas that most closely align to CRP as a scaffold and framework to my own research.

Learning as a social act. The father of sociocultural theory, Vygotsky (1978), believed that children begin learning long before school. Vygotsky stated, "Any learning a child encounters in school always has a previous history" (p. 84). An example is the formal teaching of math. A child will have experienced some form of numbers prior to their school experience of learning arithmetic in school. Vygotsky (1978) disagreed with the major theoretical foundations for learning by his Gestalt contemporaries, Wundt and Watsonian, who focused on behaviorism (Vygotsky, 1978). Vygotsky rejected three theories of learning and development. The first by Piaget, concluded that the course of child development is independent of learning. Another theoretical position that he countered was that learning *is* development. The last developmental theory he contradicted was the merging of learning and development supported by Koffka (Vygotsky, 1978, p.79-81).

Vygotsky (1978) analyzed learning and development differently. His theory was based on the idea that children are learning well before they enter the doors of a school. Vygotsky (1978) wondered by examining what children could accomplish with the

assistance of others might be more indicative of their mental development. He referred to his theory as the zone of proximal development (ZPD). Vygotsky (1978) defined the ZPD as, "...the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (p. 86). The ZPD provides us with a more accurate representation of what the child actually knows.

Although society may view using the help of a more capable peer as a form of cheating, Vygotsky believed that learning activates only when the child is interacting with those in their environment and their peers. Vygotsky (1978) encouraged the application of ZPD in solving educational problems. By creating space for interaction and socialization in our classrooms, we provide our children with opportunities to learn alongside their peers. Vygotsky (1978) stated, "Human learning presupposes a specific social nature and a process by which children grow into the intellectual life of those around them" (p. 88). As children learn by apprenticing with experts around them, they establish a higher level of thinking, continuing the developmental process.

Funds of knowledge. Another critical sociocultural theory that subscribes to Vygotsky's (1978) theory of "learning as social" is funds of knowledge developed from the research of Moll, et al. (1992). These researchers highlighted the knowledge children brought to the classroom. Moll et al. (1992) specifically wanted to study the way funds of knowledge used by family members created social networks of learning established in the community, thus creating an exchange of knowledge and information. Particularly, "It is specific funds of knowledge pertaining to the social, economic, and productive activities of people in a local region, not 'culture' in its broader, anthropological sense..." (Moll et

al., 1992, p.139). The home and social networks, as discovered through their research, were “thick” or “multi-stranded” versus the characteristic teacher-student relationship that could be categorized as “thin” and “single-stranded.” In addition to those social networks was the reciprocity of those relationships which were then based on “mutual trust” (Moll et al., 1992, p. 134). Classrooms that do not generate knowledge from children’s experiences and home life are typically isolated environments where teachers impose knowledge on their children. If teachers use their children’s funds of knowledge, their deficit perspective of their children might shift to one that, “defines them as skillful and resourceful teachers and learners” (Gregory, et al., 2004, p. 11). Incorporating home cultures of children into the classroom helps to maintain their cultural identity.

Teachers who take advantage of the other teachers in the lives of their children are capitalizing on all the facets of their children’s lives. Moll et al. (1992) stated:

The ‘teacher’ in these home based contexts of learning will know the child as a ‘whole’ person, not merely as a ‘student,’ taking into account or having knowledge about the multiple spheres of activity within which the child is enmeshed (p. 133).

Using these “other teachers” takes children beyond the typical rote learning in classrooms, engaging them in instruction that starts with their strengths and the knowledge they bring to the classroom. Through Moll’s et al. research there was an immediate connection to acquired knowledge from home and its utilization in the classroom. It is up to the teacher to bridge the connection between children’s experiences, their family’s funds of knowledge, with classroom experiences, thereby creating a shift in typical educational practices (Moll, et al., 1992).

Home literacies. Heath's (1983) research in the communities of Roadville and Trackton provided her with ethnographic data that revealed the home literacies children brought to school, thus proving a critical sociocultural theoretical underpinning, valuing the learner's knowledge. She stated, "In each community, by the time they go to school, the children know the sounds, words, and grammatical systems of the language spoken around them" (Heath, 1983, p. 145). Heath recognized that the teachers in these communities needed to capitalize on the knowledge of their children's. Many teachers learned under Heath how to be ethnographers enhancing their own expertise of the use of children's knowledge in their classrooms. Over time, Heath noted how they created curriculum based on the home lives of their children to scaffold them to the curricular content of the school. The teachers utilized the background of familiar knowledge as a base for classroom instruction. Assisting children in translation of their own known knowledge into school-accepted terminology was another strategy exercised. Providing authentic opportunities for talking and using language occurred in the classroom as well (Heath, 1983, p. 340). From their experience, teachers began to teach by acknowledging the children and their families. Heath's research is invaluable as it emphasizes the critical sociocultural impacts of immersing home and community together successfully.

Classroom Community. Vygotsky's (1978) theory of learning as a social process, necessitates the establishment of a classroom community. Building on Vygotsky's (1978) idea, researchers in the study of CRP cite the importance of a classroom community to culturally responsive teaching (Nieto, 1999; LePage, Darling-Hammond, Akar, Guitierrez, Jenkins-Gunn, & Rosebrock, 2005). Nieto (1999) states, "...the notion of community is at the center of learning" (p. 84). Regardless of outside

factors, if a classroom does not form a community, then children's learning is stunted.

Nieto (1999) furthers by stating:

Similarly, each classroom develops a particular culture with its own values, rituals, symbols that either welcome or reject its members. The culture that undergirds each classroom provides potent messages to students and teachers about their roles and responsibilities, talents, and limitations, and future prospects. (p. 84)

LePage et al. (2005) stated that a learning community establishes respectful relationships between the teacher and children and amongst the children. A classroom community provides academic success and increases children's social competence.

Jeffries and Singer (2003) explored communities of American Indian children and their success in alternative schools. They cited that in alternative schools, classroom size was smaller providing a home-like environment for the children. This type of classroom community made the children feel like they were a vital member to the success of their peers. Unfortunately, small class size cannot be controlled in non-alternative classrooms. Jeffries and Singer (2003) suggested that, "Culturally responsive teachers...can compensate and create conducive environments within a classroom setting when school size and flexible schedules cannot be controlled" (p. 52).

Culturally Relevant Pedagogy and Culturally Sustaining Pedagogy

CRP, also known as culturally responsive pedagogy, culturally responsive teaching, culturally relevant teaching, or multicultural education is not a new concept in the classroom. Many teachers and schools find culturally relevant pedagogy a necessary component for establishing culturally relevant classrooms because of the diverse children

they are serving. What occurs in many situations is a conglomeration of “Christmas around the world” days, a focus on Black history month, and other token holidays highlighted throughout the school year. (Ladson-Billings, 1995 a; Birkel, 2000). This is a misunderstood method to a culturally relevant teaching stance.

Antithesis of CRP. CRP is not a sympathy pedagogy for children from diverse backgrounds. The perception of many teachers is that students from other races, cultures, and ethnicities besides the dominant White culture need more support in the classroom. In addition to this misconception, teachers often believe it is up to them to “save” their at-risk, diverse students. Maintaining a colorblind mentality is another mistake teachers make. By adhering to this ideal, they indicate that race is not a factor in their instruction, therefore dismissing the culture of their students. It is not simply a focus on race; it is not about preserving or erasing ethnicity; it is not studies of ethnicities or groups of ethnicities; and it is not simply a program used as a supplement to school curriculum. CRP is a valid educational structure of teaching and learning that integrates cultural ways of knowing and doing into the curriculum while also promoting democracy and advocating justice for all individuals. It is important for teachers to understand what CRP is and engage its use in their teaching (Birkel, 2000; Ladson-Billings, 2009).

Why CRP ? Gay (2010) attributes the need for CRP in schools as necessary to meet the needs of the changing demographics within our schools. In some cases, teachers view diverse children from a deficit perspective in classrooms because they do not fit the school model of student expectations. Gay cited low scores on standardized testing and poor grades as a rationale for instructional changes in schools. She suggested that blaming students and their parents for lack of interest and ambition is not changing the

situation. Instead of continuing this cycle of labeling our students as inadequate, a culturally responsive approach to teaching will cultivate a climate for excellence, capitalizing on what our students bring to the classroom, potentially transforming the outcomes for students in school. King (1994) also supported constructing a culturally relevant curriculum to prepare students who are knowledgeable and will enter society equipped to lead and engage in its democracy. However, she reiterated that cultural competence extends beyond just knowing about peripheral details about students such as cultural food, hairstyles, and music.

CRP defined. Gay's (2010) definition of culturally relevant teaching states, "Culturally relevant teaching can be defined as using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (p. 31). King's (1994) definition adheres to cultural relevance as "transformative," liberating African Americans and transforming society. She stated, "...education processes must use African American cultural knowledge to link learning with liberation and human survival" (King, 1994, p. 29).

Gay stated that culturally responsive teaching is comprehensive focusing on the whole child. Weaving the students' culture through the curriculum taught and building a classroom community is not just the work of the teacher, but all members of a school body (p.32-33). Gay (2010) also offered descriptive characteristics of culturally responsive teaching. Gay (2010) stated that culturally responsive teaching is:

- validating because it acknowledges the cultural heritages of children while building connections between home and school;

- comprehensive by not only creating academic success but also by developing community; culturally responsive teaching is multidimensional through instructional practices, classroom climate, content curriculum, and the relationships between students and teachers; culturally responsive teaching is empowering through promotion of academic success, and personal confidence;
- transformative by creating students who are able to engage in critical decision makers evidenced through social, personal, and political actions; and
- emancipatory by removing the traditional ways of knowing and encouraging more authentic knowledge of students (p. 31-38).

Engaging in CRP permeates many dimensions within a school including the relationship between the teacher and their students, the climate of the classroom, management, and assessments. All teachers within a school can and should be involved in the efforts of CRP through collaboration. Culturally responsive teaching has the potential to alter students' beliefs about themselves. Gay (2010) stated, "Culturally responsive teaching makes success a nonnegotiable mandate for all students and an accessible goal" (p. 36). Two other key constituents of CRP are empowerment and emancipation. These principles shift students from a belief that they cannot succeed to the belief that success is probable and encourages students to critically investigate misconceptions about their own ethnicities. All of these components lead students to focus on what they are learning. As Gay (2010) stated:

...Culturally responsive pedagogy lifts the veil of presumed absolute authority from conceptions of scholarly taught typically taught in schools. It helps students

realize that no single version of 'truth' is total and permanent. Nor should it be allowed to exist uncontested. (p. 38).

These ideas are closely corroborated with Freire's (2009) ideas about critical consciousness and cultural emancipation. Instead of hiding the cultural inclinations of our students, they should be encouraged to find their own voice and actively participate in their own learning, which will aid in the shedding of their teachers' preconceived ideas about what they must learn.

Premise for CRP. Ladson-Billings (1995a) has done many studies on culturally responsive pedagogy. The goal of culturally responsive teaching promotes students' cultures while helping them obtain academic excellence. Ladson-Billings (1995a) credited three premises for CRP including: 1) Students must experience academic success; 2) students must develop and/or maintain cultural competence; and 3) students must develop a critical consciousness through which they challenge the status quo of the current social order (p.160). In order for students to experience success academically, students need to engage in learning about issues and ideas that are meaningful to them rather than having their culture suppressed. A teacher, who practices culturally responsive teaching, finds ways to help students cultivate their cultural understanding. Bringing culture into the classroom through music, literature, art and children's personal expertise (Moll et al., 1992) are all avenues for attainment. Engaging students in critical consciousness helps them to consider the cultural norms under which they live. Helping students think about these issues from a critical perspective in turn creates citizens who are prepared to enter the world analyzing ideals before them. This pedagogy is empowering using culture as the foundation for instruction while preparing them to be

leaders in society (Ladson-Billings, 1995a). Culturally responsive teaching initiates a positive impact on students in our schools. She stated, “When schools support their culture as an integral part of the school experience, students can understand that academic excellence is not the sole province of white middle-class students” (Ladson-Billings, 2009, p. 12).

CRP as a change agent. C. Banks and Banks (1995) referred to culturally responsive pedagogy as equity pedagogy. They included in their definition, the teaching strategies and environment that aid students from diverse cultural groups to learn new information with the capacity to not only engage in a democratic society, but integral in sustaining it as well. C. Banks and Banks (1995) stated, “An education for equity enables students not only to acquire basic skills but to use those skills to become effective agents for social change” (p.152) C. Banks and Banks highlighted several components of equity pedagogy. One key point they made is that there are many effective methods for teaching. However, if the essential component, contextual issues, is missing, the instruction is inconsequential. C. Banks and Banks indicated that the structure and culture of the school has as powerful effect on students as to what occurs inside the classroom walls. Those structures shape what teachers do within their classes as well. Examples of the deep structures that shape equity within a school include things such as schedules, time spent in class, assessments, and environment. C. Banks and Banks (1995) named these parts of the “hidden curriculum.” For example, classrooms where desks and chairs are set up in rows do not indicate a classroom community, but one of isolation. Another key element in equity pedagogy is content integration. They stated, “How an instructor teaches is informed and shaped by what is taught” (C. Banks & Banks, 1995, p. 155). For example,

one teacher invited his students to investigate why a nearby bridge collapsed and its effects on the community while integrating the information with a unit on torque.

Assessment is also included in components of equity pedagogy. Its implementation is more significant because instead of simply giving tests and letter grades, teachers are integral in assessing their students in ways that are more authentic and providing constructive feedback. Collected work in the format of a portfolio is one example of this. In addition to what the teacher does in the classroom, their qualities as teachers are also imperative to an equitable pedagogy. C. Banks and Banks (1995) stated:

Teachers who successfully implement equity pedagogy draw upon a sophisticated knowledge base. They can enlist a broad range of pedagogical skills and have a keen understanding of their cultural experiences, values, and attitudes toward people who are culturally, racially, and ethnically different from themselves. (p. 156)

This is not something that happens overnight, but requires teachers to be reflective thinkers and honest soul searchers. C. Banks and Banks (1995) reminded us that teaching is multicultural on many levels in addition to race and ethnicity, as well as gender, age, and socioeconomic status. To sustain equity pedagogy, we must go beyond skin color and realize that a series of steps checked off are not the solution. Then we must consider all aspects of our students' lives and the goal of CRP. Current thinking about CRP is shifting culturally responsive pedagogy to culturally sustaining pedagogy to best respond to the needs of students.

Culturally Sustaining Pedagogy. Culturally sustaining pedagogy (CSP) is a current, revised extension of culturally relevant pedagogy. Paris (2012) posited that

culturally sustaining pedagogy, "...embodies some of the best past and present research and practices in the resource pedagogy tradition and as a term that supports the value of multiethnic and multilingual present and future" (p. 95). The rationale for CSP is that in order for children to be more prepared to access the dominant cultural competencies, teachers must support not only the multilingual and multiethnicities of the past, but also of the present and future.

Ladson-Billings (2014) has reflected on the idea of culturally sustaining pedagogy in light of her work on culturally relevant pedagogy and agrees that because culture is always changing, educators must keep up with those changes. Ladson-Billings (2014) is concerned about the superficial idea of culture and what current culturally relevant practices look like in the classroom (p. 77). She also reminds teachers that the work of culturally sustaining teaching, "...is filled with tentative and still-forming notions of the way forward. It has no definitive or prescriptive solutions" (p. 82). This makes the work of culturally relevant pedagogy more challenging while also providing the impetus to continue forward.

Paris and Alim (2014) suggested that teachers should ask, "*for what purpose and with what outcomes?*" (p. 88) when engaging in culturally sustaining practices. Paris and Alim (2014) stated, "CSP seek to perpetuate and foster *to sustain*-linguistic, literate and cultural pluralism as part of the democratic project of schooling and as a needed response to demographic and social change" (p. 88). Instead of the focus for culturally relevant practices to only include traditional cultural practices, teachers must carefully examine the ways cultural practices have evolved. Extending culturally relevant pedagogy to

involve culturally sustaining practices will center the focus on asset pedagogies instead of the typical monocultural norms of education.

Emergent Bilinguals

The number of emergent bilinguals in classrooms as of 2005 is more than ten percent of children enrolled in school. There is a necessity for teachers to understand the cultures of emergent bilinguals. Also, effective teaching strategies are needed for students to grow academically while their home culture and language is validated (Garcia & Kleifgan, 2010; Cummins, 2011; Grant, Wong, & Osterling, 2007; Cenoz & Gorter, 2011; Creese & Blackledge, 2010). Emergent bilinguals are defined as, "...student[s] who speak a language other than English and are acquiring English in school" (Garcia & Kleifgan, 2010, p. 1). Focusing on the asset pedagogies of emergent bilinguals, recognizing the added resources they bring to the classroom, while also facing additional challenges in learning to read and write in English, heightens the complexity of meeting their needs (Grant, et al., 2007). Engaging emergent bilinguals in learning which encompasses their home language and culture will extend the resources they can utilize for academic success.

There are multiple ways that teachers can utilize the home languages of their emergent bilingual students. The literacy experiences of children should be valued and reinforced in the classroom (Hutchinson, 2013). Social interactions related to text and engagements for emergent bilingual students are powerful ways to scaffold the multilingual knowledge of children (Cummins, 2011). Garcia and Kleifgan (2010) named four educational practices that support the constructs of learning academic knowledge including: 1) bilingualism for all students, 2) translanguaging, 3) multilingual awareness,

and 4) English academic literacy through the use of language (p. 59). The stance Garcia and Kleifgan (2010) presented about bilingualism is that all children should develop bilingual capabilities. The teaching practices in the classroom should always include the home language of the child. Translanguaging is an instructional strategy beneficial for emergent bilinguals and includes the practice of the teacher using the home language as a scaffold to learn English in the classroom (Garcia & Kleifgan, 2010). Translanguaging also engages children in using their home languages when thinking and reflecting. Using multilingual awareness in the classroom needs to be incorporated as a critical literacy practice through bilingual texts and multiple language. This allows children to consider their own language practices as well. Another practice that teachers can use with emergent bilinguals is “English academic literacy” through rigorous instruction (Garcia & Kleifgan, 2010). Children need to be challenged academically through several means including:

- ...Routines in which language is used consistently and predictably;
- Contextualization not only through home language support, but also by body language, gestures, manipulatives, realia, technology, word walls, and graphic organizers;
- Modeling thorough think alouds and verbalization of actions and processes of lessons, including asking questions;
- Bridging and schema building by weaving new information into pre-existing structures of meaning;
- Thematic planning by which vocabulary and concepts are repeated naturally;

- Multiple entry points, allowing some children to use the language of instruction fully without adaptation, while others might use their home languages, and other might use gestures or drawings. (Garcia & Kleifgan, 2010, p. 67-68)

Teachers need a knowledge base of how to be culturally relevant practitioners which falls on the shoulders of the teacher education programs to sufficiently prepare pre-service teachers.

Teacher Education

Preparing 21st century teachers is an ongoing evolution in order to meet the demands of current and future classrooms (Darling-Hammond, 2010; Cochran-Smith, 2003; Rogers & Scales, 2013). Careful examination of teacher education programs needs to be considered to continue moving forward and in consideration of the ways we want to move forward (Darling-Hammond, 2010). Darling-Hammond (2010) cited recent shifts in many teacher education programs such as better practicum experiences, a strengthening of coursework including assessment, development of teaching pedagogies, and a more direct connection of learning to application in practice. These practices cannot stop just based on recent success, but must continue to evolve. Darling-Hammond (2010) explained that teacher education is important not just in preparation of teachers, but also for teacher retention.

Teacher education is about preparing teachers to be critical, instructional thinkers. Advocates for strong teacher education want to develop teachers to not simply agree with the practices in a school, but also become leaders who think constructively about how and why those practices are beneficial to students (Rogers & Scales, 2013). Often in

teacher education programs, grades are a stimulating factor for pre-service teachers. Teacher education programs need to work diligently to help shift pre-service teachers away from their focus on grades to their professional outcomes. Engaging in projects where pre-service teachers are required to consider theory aligned with teaching practices will help pre-service teachers develop the critical thinking it takes to be a successful teacher (Rogers & Scales, 2013). In addition, pre-service teachers moving outside the walls of their university to learn about their communities aids in teacher preparation. Cochran-Smith (2004) cited examples of pre-service teachers exploring the communities of their students. Speaking with family members and getting their input about their local school helped to know their students and build a community connection. Study abroad is a different cultural experience that universities can offer providing new cultural experiences for their pre-service teachers.

Study Abroad

Study abroad is being offered more and more at universities in accordance with teacher education programs in order for pre-service teachers to have experiences beyond their own communities. Study abroad is considered an important component of developing pre-service teachers to be prepared to meet the demands of their children (Cushner, 2007; Malewski & Phillion, 2009; Quezada & Alfaro, 2007; Jiang & DeVillar, 2011; Kambutu & Nganga, 2007). Cushner (2007) explored the benefits of study abroad and the opportunities it provides to pre-service teachers. Investigating the impact of a study abroad experience indicates a cultural development of pre-service teachers who are participants. These cultural impressions can have lasting effects as well. Specific impacts on pre-service teachers who complete a study abroad include: a deeper understanding of

the self, greater empathy, an increase in self-confidence and effectiveness as a teacher: (Cushner, 2007, p. 30-31). Cushner (2007) argued that pre-service teachers need cross-cultural experiences in order to have a greater understanding of the cultural diversities of their children.

Quezada and Alfaro (2007) also wrote, based on their research, about the benefits of study abroad for pre-service teachers. Quezada and Alfaro (2007) supported that cross cultural experiences foster exploration of “perceived inequities, encourage the shift of pre-service teachers as change agents, student intimacy, and external versus internal pressures” (p. 101). Pre--service teachers who spent time teaching abroad developed insight into the perpetuated inequities of children and began to develop ways to counter those inequities not only abroad, but brought those skills back to their home country. Study abroad also helps pre-service teachers develop as change agents when they return from study abroad applying the new strategies they learned abroad in their home schools. Quezada and Alfaro (2007) explained developing student intimacy as it, “...refers to the impact of the children and their community had on the student teachers and the strong relationships and connections forged between them” (p. 104). Another idea developed during study abroad is the understanding of the standard curriculum that is incongruent with the needs of diverse children thus perpetuating a deficit perspective. The development of these important understandings for pre-service teachers can have a deep impact as they enter the classroom and prepare them to better meet the needs of all the children in their classroom. Study abroad needs to be included in teacher education programs as another foundation to the traditional coursework for our pre-service teachers.

Conclusion

Figure 2.1 discloses the features of the theoretical framework for this review of literature. The bodies of literature are all rooted in race, ethnicity, and culture, while connecting them to sociocultural theories. Race, ethnicity, and culture display connecting lines to show their ties to each other. The line presented from race to personal inquiry shows how my own race, Whiteness, was explored through my White identity, White shame, and White privilege to establish grounds as a White researcher and accepting the biases and privileges I bring to this study. The two boxes off to the right and left sides of sociocultural theory indicate how CRT and Latina/o and CRP and CSP maintain a connection to sociocultural theories. The connecting line of racism to CRT indicates the foundation for which CRT began. Above sociocultural theory are the lines for emergent bilinguals, teacher education, and study abroad. Teachers having a knowledge base that generates understanding for CRP and CSP is necessary in engaging emergent bilinguals in academic rigor. Teacher education programs that include study abroad as part of their program while also preparing pre-service teachers to be critical teacher thinkers are essential for the rigorous demands of schools.

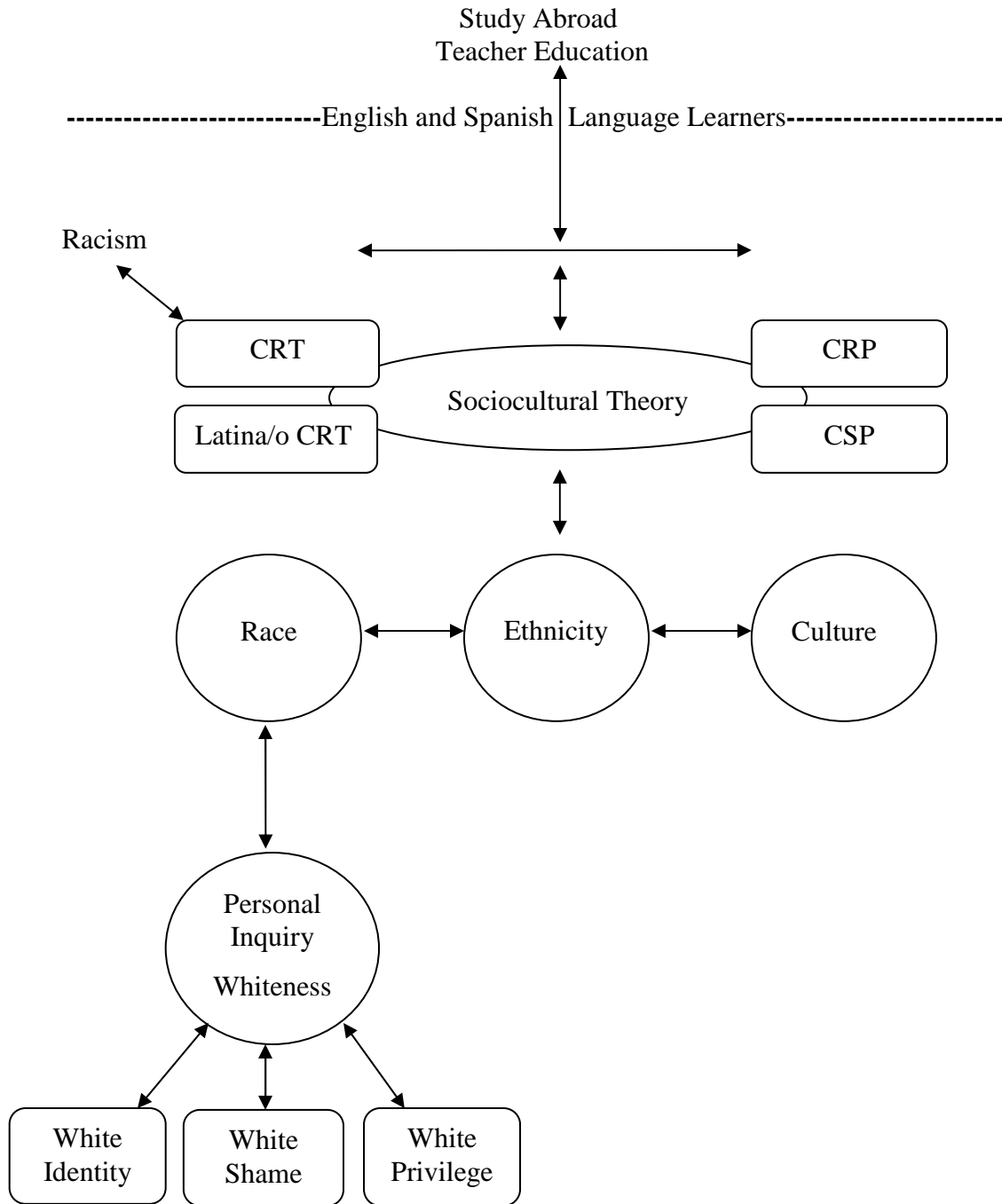


Figure 2.1 *Theoretical and Conceptual Framework*

CHAPTER THREE

METHODOLOGY

Research Methodology

This research embraced a qualitative methodology to investigate what a White pre-service teacher and White researcher learned about culturally relevant pedagogy (CRP) from a study abroad experience in Ecuador; and what, if any, impact the study abroad experience had on learning to develop and implement culturally relevant practices during the pre-service teacher's internship experience. Qualitative research illuminates the power of the human instrument to adapt to the various realities that will be encountered (Lincoln & Guba, 1985).

Rationale: Methodological Stance

This section provides a rationale for employing a qualitative research design in a study seeped in two cultures and includes multiple constructed realities (Marshall & Rossman, 2011). The characteristics of a qualitative study that aligns with this research include: a) occurring in a natural setting, b) researcher as a key instrument, c) multiple sources of data, d) inductive data analysis, e) participants' meanings, f) emergent design, g) theoretical lens, h) interpretive inquiry, and i) holistic inquiry (Creswell, 2007, p. 38-39).

Although there are limited studies on study abroad and culturally relevant pedagogy, the studies that are available used a qualitative design (Ladson-Billings, 2009; Howard, 2003; Santamaria, 2009; Cushner & Mahon, 2002; Barkhuizen & Feryok, 2006;

Willard-Holt, 2001). The studies previously conducted lay the foundation for a qualitative research design for this study. Investigating Culturally Responsive Pedagogy (CRP) is complicated because it rests not only on the knowledge base of teachers about teaching culturally diverse children, but CRP is also closely connected to a teacher's personal beliefs about culture, ethnicity, intellectual abilities children from different ethnicities, and how those beliefs are manifested through their instruction (Gay, 2010). Considering these elements, my study was designed to explore the phenomenon of developing culturally relevant stance and pedagogy through study abroad and internship experiences. This qualitative study involved multiple methods of data collection including field notes, travel journals, videos, course assignments, classroom and planning artifacts, and informal interviews. The primary method of data collection was field notes. Continuing to refine my hypothesis was the impetus that guided my data collection and analysis.

The qualitative research design of this study allows for an emergent outcome (Lincoln & Guba, 1985) rather than a priori construction of the outcome. There are multiple realities affecting culturally responsive pedagogy that could not be determined prior to the study. Recognizing that these multiple realities exist meant trying to make sense of those realities and their influences on my study (see Figure 3.1). Figure 3.1 details the multiple realities influencing how CRP develops in one White pre-service teacher.

Conversation and close observation of the White participant, Caroline, allowed the White researcher to investigate culturally relevant pedagogy during study abroad and during her internship. Because the beliefs of the teacher are the foundation for CRP

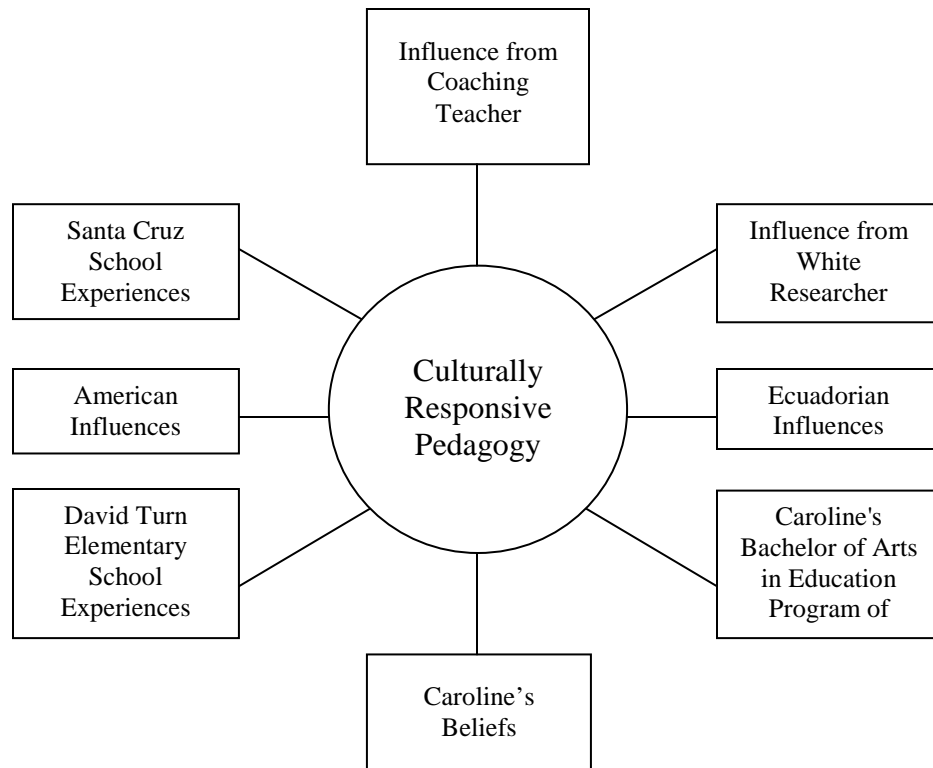


Figure 3.1 *Diagram of the Multiple Realities of Culturally Relevant Practice in this Research*

(Causey, Thomas, & Armento, 2000), having only one participant, in addition to myself, allowed me to closely examine the characteristics of CRP with Caroline. Conversations regarding what Caroline knew about children and how she could continue to learn about them as individuals was important. Through the use of theoretically sound practice and concepts connected with CRP, I intended to deepen and extend conversations I had with Caroline.

The research I engaged in was complex and intricate. The answers I hoped to find were spread across two continents and laden with varied human experiences; leading to an even more arduous investigation of culturally relevant practices. Culture, our identities, and beliefs about people and their ways of being are deep-rooted and are ongoing in their formation (Ayers, 1992; Timperley & Alton-Lee 2008). The nature of

this research demanded a qualitative study. A naturalistic paradigm is based on a set of beliefs that guide action while continuing to evolve as they naturally occur. This resonates with this study's focus on study abroad and its impact on classroom culturally relevant practices.

Researcher Positionality

As a White woman and native English speaker conducting a study on culturally relevant pedagogy, I considered my positionality important. There were several roles I had throughout my research including: White researcher, participant-observer, and researcher-supervisor. Cognizant of the complex nature of culturally relevant pedagogy and my role as a cultural outsider in Ecuador, these multiple roles serve as reminders of the sensitive and influential position I hold in this research.

White Researcher. In preparation for my research, I spent time reading to better understand my own Whiteness. I navigated feelings of White guilt (Thandeka, 2007), recognized my own White privilege (Rothenberg, 2008; McIntosh, 1991), and I explored my White identity (Thompson, 2003). Realizing that I am a member of the dominant culture is important for my research and as an educator. As a White woman the realities that I constructed are based on my privileged experiences. As a White woman, I can be an ally in the fight for culturally relevant practices in the classroom. However, I must be cautious in this role and how I position myself as a researcher. Sometimes White researchers' work with culturally relevant pedagogy can be mistaken as a way to further the interests of White people.

Milner (2007) does not doubt that White researchers can pursue studies on cultural and racial awareness, but invites those researchers to consider the "unseen

dangers” in their work. I positioned myself to engage in the guidelines that Milner (2007) suggests in the practice of cultural research. For instance, studying what I learned as a White researcher about culturally relevant pedagogy from study abroad allowed me to examine my awareness, consciousness, and position while in Ecuador. Through the pre-departure engagement, literacy and language narrative, I considered the racial and cultural backgrounds that have influenced me and would continue to influence me during study abroad.

In addition to an awareness of myself, I had to position myself in relation to my work with Caroline. Respecting her beliefs, knowing that her cultural and racial background was different from mine, was important. Understanding Caroline’s background was key to studying her. Milner (2007) states, “Truth or what is real and thus meaningful and ‘right,’ for researchers and participants, depends on how they have experienced the world” (p. 395). My truths, based on my life events are different than Caroline’s truths from her personal background. Remaining cognizant of that, even when I did not agree with Caroline, is part of fully representing and understanding her as my participant.

Finally, positioning myself to challenge the views of normalcy and deficit discourse are necessary in reporting my findings. For example, the White guilt that I felt in Ecuador regarding individuals living in poverty would probably not generate the same guilty feelings for other White individuals who, like many Ecuadorians, live in poverty. I must recognize that my internal struggle still comes from a dominant White perspective. Careful examination of the dominant and privileged stance that is constantly with me complicates my research. Ensuring that I do not perpetuate the White version of what is

normal is especially important as I investigate what I learned during study abroad. Positioning my American ways of life in comparison to the Ecuadorian lifestyle would do injustice and provide an inaccurate portrayal of the Ecuadorian culture. Using my position as a researcher to provide descriptions, without interpretations, of my experiences are another way my research can be used to create cultural awareness and consciousness instead of perpetuating misrepresentations.

Participant Observer. I had dual roles entering this study as a researcher while simultaneously being a participant in study abroad. In addition, I had a small role as a graduate assistant providing support to the professor on record and filtering questions of the other participants as needed. These roles, all while entering a new country, with a language I knew little of, at times were overwhelming.

During study abroad I positioned myself as a participant observer. Not only was I a participant in everything during study abroad in Ecuador, but I was also reflecting. Marshall and Rossman (2011) describe participant observation as, "...participant observation demands firsthand involvement in the social world chosen for study-the researcher is both a participant (to varying degrees) and an observer (also to varying degrees)" (p. 140). I recorded what was occurring around me along with my own feelings and insights. I had to be cautious when working with Caroline and the other elementary education students. I did not want my role as researcher to be misconstrued as having all the answers to the teaching challenges we encountered or for lesson ideas. I worked to make sure that Caroline was involved in teaching and planning. Ensuring that Caroline was not just a co-teacher, but also a co-planner with me was more difficult. I had to become adept at waiting out the long pauses as we planned, not to provide the first

suggestions, but allow conversation between us to develop the plan. Striving for “cogenerative dialogue” (Carambo & Stickney, 2008) created a more collaborative planning environment where Caroline’s perspectives along with mine informed our teaching practices.

Bringing a personal knowledge base of CRP makes it tempting to want to tell another what you know. Growing learners does not happen that way. Freire (2009) states, “The teacher cannot think for her students nor can she impose her thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication” (p.77). Positioning myself as a communicator was important for my research and for Caroline’s own growth during study abroad.

As a participant, I positioned myself as a teacher traveling and teaching abroad, just like the elementary education students. I may have taught more years than some of the education students, but I had never taught emergent bilinguals prior to my study abroad to Ecuador. I positioned myself as knowledgeable, but very much a learner in my new environment. I used this experience to learn from the elementary education students I traveled with, our professor, the teachers at Santa Cruz, the children at Santa Cruz, and utilized everything I had read and thought to develop new understanding. Cushner (2007) explains that individuals who study abroad reap several benefits including a greater cross-cultural interest, heightened cultural sensitivity, and a more analytical perspective of their home country. I worked diligently to position myself to receive those benefits.

Teaching abroad for me at this point in my educational career allowed me new insights. The readings I completed throughout my program and perspectives from

colleagues created even more new meaning for my understanding of CRP as a participant. Even while researching, my role of study abroad participant was paramount to developing my understanding about what it feels like to be in the cultural minority and to enhance my understanding of teaching emergent bilinguals. As a White person and a non-native Spanish speaker, I was positioned in the minority. I am grateful for that component of the experience though because it brought me closer to stronger consideration of the privileges that I hold. The position of participant for me in Ecuador included frustration and challenges while it provided the opportunity for me to embrace them as learning experiences.

Researcher-Supervisor. The most difficult role for me was balancing my job as a researcher while working with Caroline as her supervisor of her internship at David Turn Elementary in America. I balanced my time as supervisor with two other pre-service teachers at the same internship site. I made sure that I provided ample time to meet with each of them and give them the attention they each needed as pre-service teachers. As Caroline's supervisor, I also positioned myself to do what was best for my pre-service teacher. I had to make sure that she had the same freedoms as the other pre-service teachers when planning. I wanted her to have the same opportunities to try best practices that she had learned without her sensing that I was always making suggestions as the researcher. I knew that in order for Caroline to grow as a professional, she needed some independence in the classroom. I utilized Johnston's (2012) language with all of my pre-service teachers, including Caroline. Instead of telling her what to do I worked to build scaffolds for her to utilize what she knew to change her instruction. For instance,

phrases such as “what are you thinking”, or “say more about that” helped me guide me as her supervisor.

I made it clear to Caroline that as a researcher during her internship: 1) We would be engaged in collaborative conversation about ways she could engage in culturally relevant practices in her classroom, 2) we would be engaged in experiences connected to culturally relevant practices, 3) I valued Caroline’s knowledge and understanding, and 4) I did not hold all the answers. As a knowledgeable other (Rogoff, 1991) it was my job to work alongside Caroline scaffolding her and engaging in co-generative conversations (Carambo & Stickney, 2009).

Researcher’s Biases, Assumptions, and Risk

Researching culturally relevant pedagogy is a risk as a White researcher. There were several biases and assumptions as a researcher that I remained cognizant of throughout my research. The biases I entered this study with included: the fear I had about traveling to a third world country, the relationship I developed with Caroline, and my own White privilege. As I researcher I was also vigilant in considering any assumptions I might make throughout my research encompassing: my understanding of culturally relevant pedagogy, what teaching would be like in Ecuador, and Caroline’s teaching stamina.

Although I am an avid traveler and position myself as excited and open-minded about traveling, I would be less than honest if I did not admit having concerns about traveling in a third world country. I am a seasoned traveler and have traveled alone and with groups so I am aware of being a vigilant traveler. In traveling to Ecuador, I was concerned about the crime there. Due to Ecuador’s level of poverty and knowing that

crime can stem from poverty, I was somewhat fearful of protecting my belongings and myself. This stance highlights my dominant identity. I did remain vigilant through the trip based on advice I received from the American Embassy learning that in some situations Americans can be targets. However, I also worked just as diligently to embrace difference and maintain open-mindedness about the culture I was fortunate to experience.

I had to be vigilant of the relationship I developed with Caroline in Ecuador. In addition to working together, since all the participants lived in the same “teaching house” in Ecuador, I lived in close quarters with my participant. I had to be conscious of preconceptions about Caroline I might have developed during study abroad when we continued our work together in the fall.

Predisposition to White privilege (Rothenberg, 2008) was another potential bias. Based on my personal experiences as a White person I am predisposed to think from a privileged perspective based on my culture. I remained cognizant of avoiding a “White savior” mentality, that my work in Ecuador was needed to save the children there. Awareness of these biases will not change the fact that objectivity is an unattainable state in qualitative research, but does not mean that that will not be my goal throughout this research (Lincoln & Guba, 1985).

The assumptions I made in connection to my research was assuming that culturally relevant practices are best for all children (Ladson-Billings, 1995 & Gay, 2010) regardless of their cultural backgrounds. I also speculated that the responsibilities for teaching in Ecuador might have been different, working alongside a classroom teacher from the school. Being aware of the need for flexibility while studying abroad helped me

remain conscious of my assumptions, maintaining flexibility through teaching, even as Caroline worked to develop her teaching stamina.

I am aware that the risks associated with this type of research need inclusion alongside the biases and assumptions of this work. One risk with my research was, whether I, as a White researcher, could successfully learn enough from this study to represent culturally relevant pedagogical ideals. There will be skeptics. However, I am representing culturally relevant pedagogical ideals using great sensitivity and self-awareness regarding my own White privilege (Rothenberg, 2008) and White guilt (Thandeka, 2007). My success involves constant self-reflection and awareness. Continuous reflection and reminders to myself of my White privileges while simultaneously recognizing that I will never be able to accurately depict the lives of someone else because of my Whiteness make this research tedious.

Meet the Participants

An integral part to any research study rests on its participants whose perspectives will increase the depth of cognizance, in this study, on culturally relevant pedagogy. Maxwell (2005) states:

...the relationship you have with a participant in your study is a complex and changing entity. In qualitative studies, the research is the instrument of the research, and the research relationships are the means by which the research gets done. This relationships have an effect not only on the participants in your study, but also on you as both researcher and human being.... (p. 83)

The challenges of study abroad and the complex nature of investigating CRP through study abroad and subsequent internship led me to choose one participant. Causey, et al.

(2000) state the CRP grows from long-held beliefs from childhood and other experiences throughout life. Living in the same “teaching house” in Ecuador with my participant along with many cultural changes we experienced undoubtedly influenced both Caroline and me. Maxwell (2005) indicates that relationships among individuals will impact each other. This section will paint a picture of the researcher and pre-service teacher, Caroline, chosen for this study. Both the participant’s role and researcher’s role will be discussed more in-depth in Chapter 4.

Caroline

The participant in my study is a White female in her early twenties. At the time of this research, Caroline was a rising senior and pre-service teacher in the Elementary Education Program at a large, public university in a metropolitan city in South Carolina. Caroline grew up in small town in South Carolina and has always lived in South Carolina.

Caroline’s Childhood. Caroline reported that she grew up in an upper middle class family. Her mother and father were both pharmacists. Caroline was the oldest of three siblings. She attended a Methodist church as a young person. Caroline described herself a very social child. She explained, what she lacked in organization, she made up for in her desire to be involved in many things. Caroline loved to dance. She resorted to entertaining her family through dance or being funny to alleviate tension. Caroline indicates there was definite tension in her life growing up. Her parents divorced when she was young.

During this tumultuous time in her life, Caroline recognized school as a safe place. School was her escape for eight hours during the day, playing with her friends and

learning. She recognizes now the impact her parent's divorce had on her school experience. Once her parents divorced, Caroline spent some time living with her father. Caroline explained that due to her father's hoarding problem she eventually moved and did not have much interaction with him, until recently. Caroline's mother remarried and Caroline reported that she has always considered her step-father "her dad." Despite growing up poor, her step-dad worked hard and became successful as the dean of a small university in South Carolina. She also gained two siblings with her mother's remarriage, a step-brother and a step-sister. Caroline considers both of her parents very intellectual.

Caroline attended a local, public school in the southeastern regional town in South Carolina she grew up in. In high school, Caroline was very active in school organizations. She was a cheerleader and dancer. She also participated in the Teacher Cadet Program. Teacher Cadets is a recruitment and retention program for teachers in South Carolina (teachercadets.com). The program allows high school students opportunities to investigate the teaching profession while also receiving high school course credit. High school students gain insight into the teaching profession by actually participating in a classroom during the semester. Caroline feels that her time as a Teacher Cadet helped her develop her confidence as a leader.

Caroline's College Years. Caroline followed in her mother's and birth father's footsteps by attending the same reputable university in a metropolitan city in South Carolina. She continued in their career path of pharmacy school despite the fact that she reports knowing, since elementary school, that she wanted to be a teacher. However, after a short time in the pharmacy program, Caroline switched majors to elementary education. During her college career, Caroline continued as an active campus participant in student

government as a senator, in an education honor society, and in a sorority where she was on the Leadership Education Committee. Caroline believes her identity as a people pleaser has caused her to be overly ambitious and try to please all the individuals in her life.

It was during her time in college that Caroline returned to her beliefs regarding her faith. She truly believes that it is her faith that impacts her interactions and the language she uses with children. Caroline expressed a desires to help children develop their character and to become problem solvers. She values the standard curriculum she is expected to teach and she knows that children who act as problem solvers can succeed at anything. Caroline wants her classroom to be a joyful place for children, much like it was for her as a young child. She considers herself an instructional facilitator in the classroom.

The study abroad trip to Ecuador was Caroline's first experience out of the America (see Figure 3.2). All of Caroline's prior traveling was throughout America. She told me that she only walked across the border into Mexico one time. Caroline was enthusiastic about her opportunity to study abroad, despite the fact that she was not a Spanish-speaker prior to the trip.

Researcher

I am a White, woman in my early forties. I am a PhD candidate at a well-known university in an urban city in South Carolina. I grew up in North Carolina, but have also spent time living in South Carolina.



Figure 3.2 *Caroline after Arrival in Quito, Ecuador*

Researcher's Childhood. I grew up in a middle class family in a small tri-racial town in eastern North Carolina. I am the oldest child of two siblings with a sister three years younger than me. I loved school and participated in as many activities as I could while growing up. My parents made sure that whatever experiences they did not have, I did have. I enjoyed taking ballet and jazz, began piano lessons in the second grade, sang in the church choir and had additional voice lessons, took horseback riding lessons, swimming lessons, and tennis lessons. I was raised Christian and we attended church and Sunday school. My mother was a stay-at-home mom sacrificing and keeping us on a tight budget. My father was a banker. We were raised to believe that experiences were more important than things. Another deep-rooted belief that I was raised with was to persevere to attain my goals. As a family we went to the beach every summer, my uncle's home on the river, in addition to other family vacations. We also visited grandparents in Virginia and North Carolina. My parents also sent both my sister and me to summer camps to

enjoy more outdoor activities and pursue our individual interests, such as tennis. I attended a tri-racial elementary and middle school.

Early in my sophomore year of high school, my father was transferred to a job in a larger city in the Piedmont region of North Carolina. Despite my initial fears of fitting in with my peers, I eventually gained a sense of self. I had the privilege of playing on the tennis team, was Vice-President of the French club, and participated in a service club. The high school I attended was a predominately White school and my close friends were White. I particularly enjoyed friendships with the exchange students at my high school. I always found learning about their cultures interesting. I took my first trip abroad the summer immediately after high school graduation once again thanks to a sacrifice from my parents.

Researcher's College Years. After I finished college, I went on to receive my Master's degree in Special Education. I became excited about my future opportunity to work with children. I loved to see the light bulb click when they finally "got it." Through my teaching experiences in a downtown city school in southern South Carolina, I saw teachers who labeled their children as unsuccessful, oftentimes, because of the color of their skin. I then determined to make a difference, pursuing my doctoral degree in education, which would allow me to impact future teachers. I could better help pre-service teachers understand how to embrace the cultures of their children.

As I entered my doctoral program, I began, through readings and conversations with colleagues to see that there was a name for these practices, culturally relevant pedagogy. The coursework from my doctoral program, coupled with my early school experiences and my own teaching, shared in Chapter 1, led me to the path of researching

CRP. The texts and articles I read in my coursework opened my eyes to the privileges I have always known, but that are not realized by people in the American majority. A particular project I engaged in to extend my understanding beyond my own cultural comfort was a defining experience for me. Based on this engagement, working closely with an African American teacher, I began to see the numerous areas of injustices that occurred to people of color. I knew from this project that I wanted to engage in further research on CRP. I especially wanted to study the culturally relevant practices in the classroom.

Research's Path to This Investigation. The path to this research study was not a direct line. Although my goal had been to study CRP, I did not realize I would have the opportunity to pursue my research in Ecuador. This was not my first teaching abroad experience. I completed a Fulbright Teaching Scholarship ten years ago where I taught in England for three months. Although being in a new culture was challenging, since English was the spoken language, there were no language barriers for me. There were cultural nuances I had to learn about. There were a variety of religious practices and cultures that were influential to my teaching experience. There was a large Indian refugee population that had established themselves as residents. While completing my teacher exchange, I traveled throughout England, visited Norway, France, and Spain. I had to figure out communication strategies while touring only knowing English and some French. Because of my teaching abroad and other traveling experiences, I felt confident that I had a general expectation for what I might experience in Ecuador.

As part of a pre-departure meeting we were asked to reflect on countries we had traveled. The trip to Ecuador made me cognizant of the fact that I had never been to a

South American country, only predominately White European countries. Reflecting on this made me cognizant of my previous trip choices. I recognize that any travel will affect one's beliefs. However diverse, the countries I have traveled to which are European, are more akin to American culture. I recognized that exploring a new continent and country would benefit my love for travel while allowing me to grow and challenge the current beliefs I held (see Figure 3.3).



Figure 3.3 *Researcher Enjoying Coffee in Ecuador*

Contexts

The phenomenon I investigated occurred within the naturally occurring contexts of a study abroad trip in Ecuador, including local communities of Ecuador, a school in Ecuador, and a school in America. This study occurred during a twenty-five day study abroad trip. It was followed by a fifteen week study during Internship I in America. The events the main participant in the study, Caroline, and I encountered were unique based

on the diverse social and cultural circumstances in both Ecuador and America. Because of the complexities of traveling abroad and the numerous cultural encounters in Ecuador coupled with the internship experience lasting several weeks, the contexts of this research will be explained in more depth in Chapter 4.

Study Timeline

Lincoln and Guba (1985) described the stance of a naturalistic inquirer who enters the field of data collection as “not knowing what is not known” (p. 235). The phases of data collection take the same approach of exploring the unknown. I entered this research actively seeking to understand what a pre-service teacher and White researcher could learn about culturally relevant pedagogy from a study abroad experience in Ecuador; and what impact, if any, this study abroad experience had on a White pre-service teacher's implementation of culturally relevant practices during her internship. I engaged in data collection from February 2013 through May 2014 when I finalized member checks and closure.

Data Collection Schedule

The following plan, Table 3.1, depicts the phases of data collection throughout this study. Description of each phase according to the duration, focus, and the methods of data collection are explained in the following section. Each phase, focus, and data collection method was designed to best triangulate (Lincoln & Guba, 1985) my data to make my findings more dependable, or reliable, in order to determine what impact, if any, a study abroad experience has on a White pre-service teacher during her fall internship. In the table you will notice four distinct phases with capital letters (A and B)

used to denote/indicate sub-phases within each major phase and the overall data collection schedule.

Table 3.1

Phases of Data Collection

Phase I: Pre-departure Experience		
Duration	Focus	Methods
February 8 March-April <ul style="list-style-type: none"> • March 22 • April 12 • April 20 	<ul style="list-style-type: none"> • Interviews determining participants • Cultural preparation prior to leaving for Ecuador • Determine pre-service teacher to follow in Ecuador 	<ul style="list-style-type: none"> • Field notes • Travel journals • Pre-departure assignments
Phase II A: Field Entry at Santa Cruz School		
May 9- May 16	<ul style="list-style-type: none"> • Informed consent • Introduction to Ecuadorian culture and Santa Cruz School 	<ul style="list-style-type: none"> • Initial informal interview with pre-service teacher • Field notes (including notes from joint planning sessions for daily teaching with pre-service teacher) • Travel journals
Phase II B: Focused Exploration at Santa Cruz School		
May 17- June 2	<ul style="list-style-type: none"> • Continue learning about Ecuadorian culture • Engage in teaching in Santa Cruz School • Ongoing data analyses 	<ul style="list-style-type: none"> • Field notes (including notes from joint planning sessions for daily teaching with pre-service teacher) • Travel journals • Videos

		<ul style="list-style-type: none"> Classroom and planning artifacts
Phase III A: Field Entry to David Turn Elementary School		
August 18- Early September	<ul style="list-style-type: none"> Introduction to work in David Turn Elementary School Begin work with pre-service teacher in Internship I Refine hypotheses Ongoing analysis and writing 	<ul style="list-style-type: none"> Post-travel informal interview Field notes (including notes from joint planning sessions for daily teaching with pre-service teacher) Weekly reflections Videos
Phase III B: Focused Exploration at David Turn Elementary School		
Early September- December 6	<ul style="list-style-type: none"> Work with pre-service teacher in David Turn Elementary School 1 day a week (Thursday) for three to four hours dependent upon the pre-service teacher's schedule Ongoing analyses and writing 	<ul style="list-style-type: none"> Field notes (including notes from joint planning sessions for daily teaching with pre-service teacher) Weekly reflections Videos Video reflections Classroom and planning artifacts Informal exit interview
Phase IV: Member Checks and Closure		
December – May	<ul style="list-style-type: none"> Finalize data collection Analyze data Check and confirm findings 	<ul style="list-style-type: none"> Member check with pre-service teacher through additional conversations

Phases of Research

The previous table, 3.4, describes the timeline including dates for the research, the focus of each phase and the data collection methods. Phase I of this research, the pre-departure experience, was the beginning of research and includes cultural preparation for travel. Phase II of this research consists of two parts, (A) entry into the field in Ecuador and (B) focused exploration at Santa Cruz School. Phase III of this research also included two parts, (A) entry into the field at David Turn Elementary School and (B) focused exploration at David Turn Elementary School. Phase IV of this research involved member checks and closure. Information regarding the occurrences in each phase follows.

Phase I: Pre-Departure Experience. Initial entry to the field occurred in February 2013 during the interview process for participants to be chosen for study abroad. Once the education students were chosen to participate in study abroad, field entry continued through three pre-departure meetings, one in March and two in April. It was during this time that I was getting to know all the participants to determine the best person for my research. The criteria I used to determine my participant consisted of:

- Internship I eligibility
- The willingness of the pre-service teacher to join me in this inquiry
- The pre-service teacher's observed and expressed interest in diversity and CRP
- The diversity of the school site population where the pre-service teacher planned to participate in her internship

There were three elementary education students out of the six participants who were eligible for Internship I in the fall following study abroad. One of those students was an

African American elementary education student and two of them were White elementary education students. Eligibility for Internship I was necessary to answer my second research questions about the impact of a study abroad experience on a White pre-service teacher's implementation of culturally relevant practices during her internship.

As I spoke with each of the elementary education students about my research, they expressed interest in joining me in this journey. During our pre-departure engagement activities I tried to work with each of them to learn more about them and to validate their expressed interest in diversity and CRP. The pre-departure experiences the elementary education students and I engaged in included learning basic Spanish phrases, an orientation to the cultural nuances of Ecuador, and other engagements (see Figure 3.4). Other assignments allowed study abroad participants to reflect individually on our expectations for the trip abroad, prior personal experiences, and how our own backgrounds would influence us on the trip abroad.



Figure 3.4 *Pre-Departure Meeting*

Phase II A: Field Entry at Santa Cruz School. Entry into the Ecuadorian culture and Santa Cruz School occurred in May. After arriving in Quito, Ecuador around

7:00 in the evening, (see Figure 3.5), we spent three days allowing our bodies to adjust to the altitude while also exploring the city with our tour guide (see Figure 3.6). One interesting fact is that Quito, the capital city of Ecuador, is 9,350 feet above sea level compared to the Charlotte, our American city of departure, at 756 feet above sea level at its highest elevation.



Figure 3.5 *Quito Airport*



Figure 3.6 *Sightseeing in Quito*

During this time Caroline and I became familiar with the local foods of Ecuador, such as empanadas and potato cakes called, llapingachos. Phase II A of research was critical because it encompassed the initial feelings, emotions, and experiences in a new country by both of us. After sightseeing in Quito we traveled to Lasso. Field entry for Phase II A began upon our arrival at Santa Cruz School. We began our field entry to Santa Cruz when we arrived at our “teaching house” on the grounds of Santa Cruz School. Caroline gave consent prior to beginning our work at Santa Cruz (see Appendix A). I also completed an informal interview with Caroline. The following morning we were welcomed to Santa Cruz School by the principal, participated in a debriefing, and began initial classroom observations. The field notes I collected at this point included information from the Santa Cruz principal including school protocols. For example, children are to go to the bathroom before and after going to breakfast, before and after lunch, and prior to going to snack. I also took careful notes during the time I spent observing in the various classrooms around the Santa Cruz campus. Phase II A continued through the end of the week with multiple classroom observations (see Figures 3.7 and 3.8). Caroline and I observed as a pair allowing our introductions and acclimation to Santa Cruz to occur simultaneously.

Phase II B: Focused Exploration at Santa Cruz School. During the focused exploration at Santa Cruz School, Caroline and I continued to learn about the Ecuadorian culture. This occurred through travel in the town of Lasso and other short trips throughout Ecuador. Immersing ourselves in the school culture allowed for in-depth



Figure 3.7 Children Reading

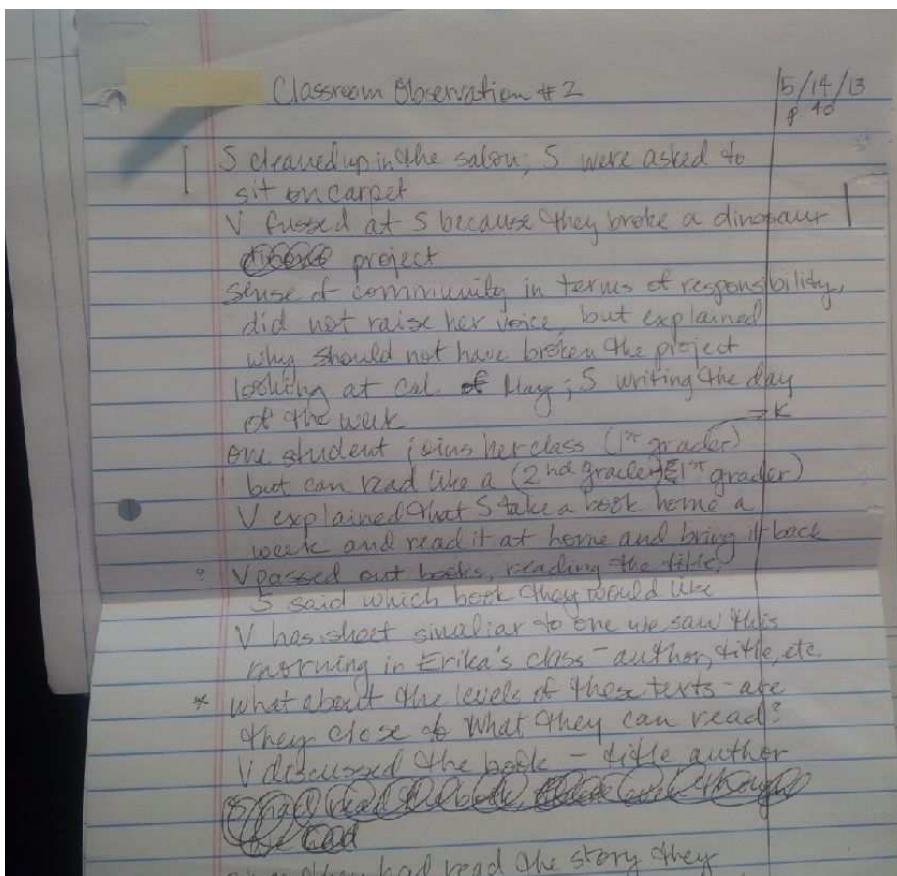


Figure 3.8 Classroom Observation Notes

investigation of teaching emergent bilinguals. Planning (see Figure 3.9), since it was our job to teach English, involved combing through Ecuadorian grade level standards to make decisions about the kinds of conversations that would be most generative for children. In addition weekly book club (see Figure 3.10), living in our “teaching house”, and teaching engaged Caroline and me in reflecting on culturally responsive teaching and interactions. It was our job to teach English at Santa Cruz School. Planning Phase II B also included our entry back to Quito once we finished our teaching responsibilities. Phase II B lasted for three weeks in May.

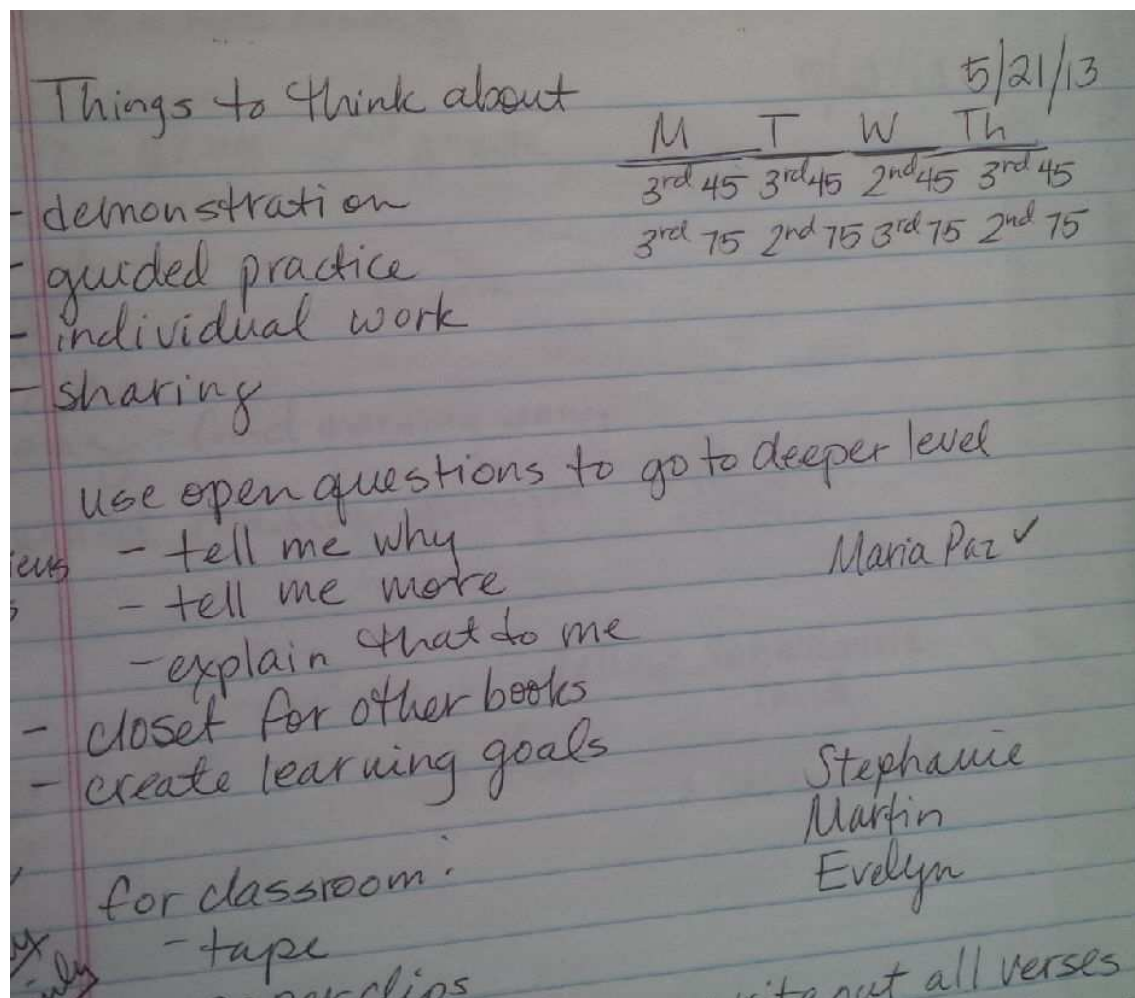


Figure 3.9 Planning Notes

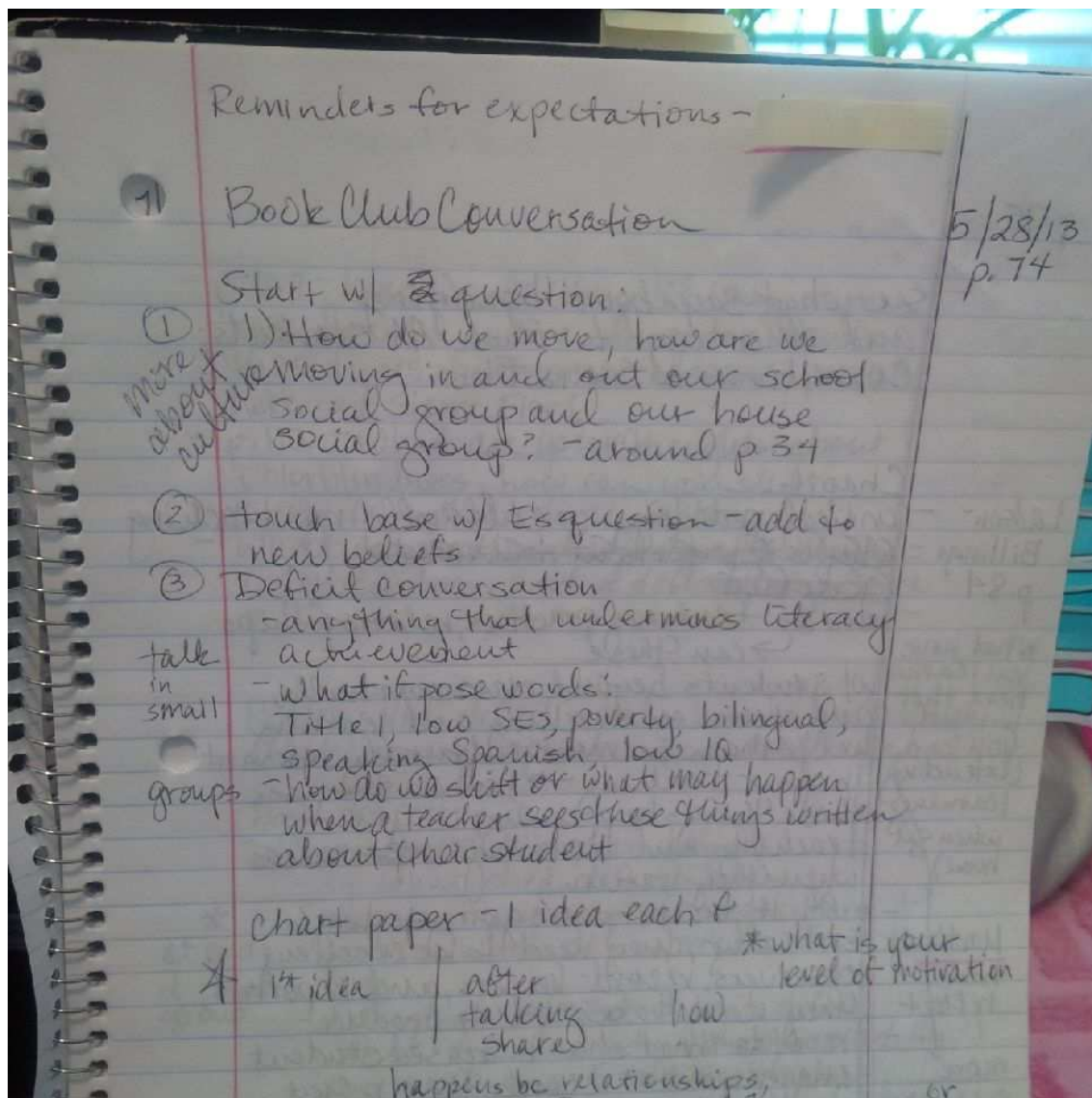


Figure 3.10 Book Club Conversation Notes

Phase III A: Field Entry to David Turn Elementary School. Mid-August through early September included entry into David Turn Elementary School. During this time Caroline began her internship at David Turn Elementary School. She began the transition from elementary education college student to teacher professional. Caroline and I also discussed her questions for Internship I which also clarified her responsibilities. Caroline engaged in tasks to get to know her coaching teacher and the school. Then once school started, Caroline created a web of personal characteristics to

help her children know her (see Figure 3.11) with her children and shared her perception of herself with them. The following, Figure 3.11, is Caroline's interpretation of herself.

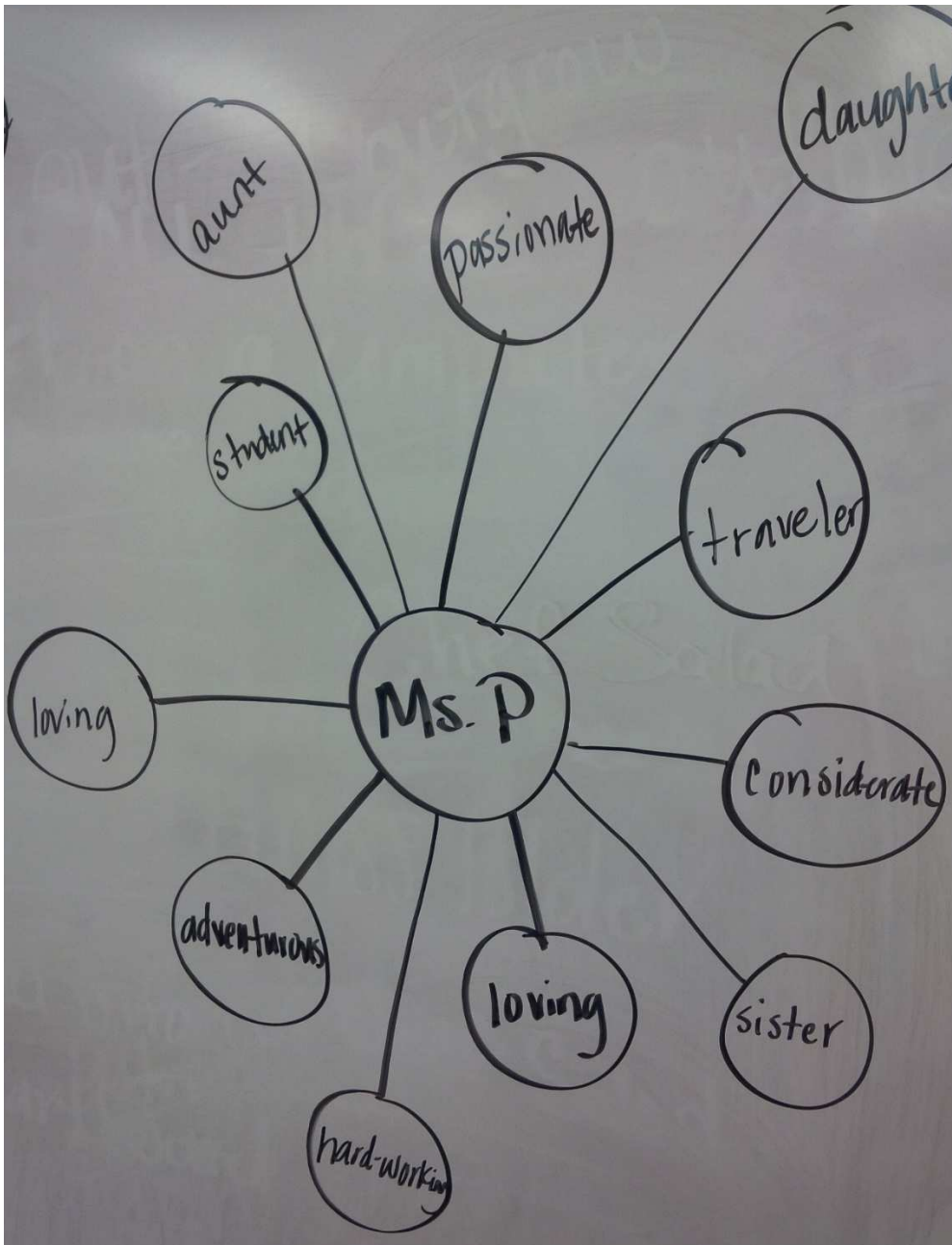


Figure 3.11 “Who is Caroline?” Engagement for Internship I Classroom

During Phase III A I completed a post-travel informal interview with Caroline (see Appendix B). This gave me the opportunity to know new thinking Caroline

developed from the study abroad trip, as well as, name and predict ideas she might use as she started teaching as a pre-service teacher in the fall. I was also engaged in ongoing data analyses to continually refine of my hypotheses. For example, considering beliefs that Caroline shared from study abroad reflections and through the post-travel informal interview required thinking about ways I could engage Caroline in co-generative dialogue (Carambo & Stickney, 2009), scaffolding her development as a culturally relevant practitioner. Caroline and I also participated in a reconnecting meeting with the participants from study abroad.

Caroline and I established, with the consensus of her coaching teacher that I would meet weekly with Caroline on Thursday for observations, planning, and conversation. Caroline began teaching one lesson a week. I began accumulating field notes from our planning and conversations in addition to videos. Once Caroline began her internship she was also responsible for beginning weekly reflection assignment and video reflection assignment which I collected weekly.

Phase III B: Focused Exploration at David Turn Elementary School. Focused exploration at David Turn Elementary School began in early September and lasted through the end of Caroline's internship in early December. This phase of data collection continued with me collaborating with Caroline one day a week, usually Thursdays for three to four hours depending on her schedule. During this time I engaged in ongoing preliminary analyses of the data to inform my work with Caroline. Figure 3.12 is an example of a conversation I had with Caroline regarding a weekly reflection and questions I asked. I gathered field notes from joint planning sessions, continued collecting weekly reflections and videos with video reflections, shared at field meetings,

along with classroom and planning artifacts. I also video-taped Caroline teaching and included videos of our conversations and debriefings.

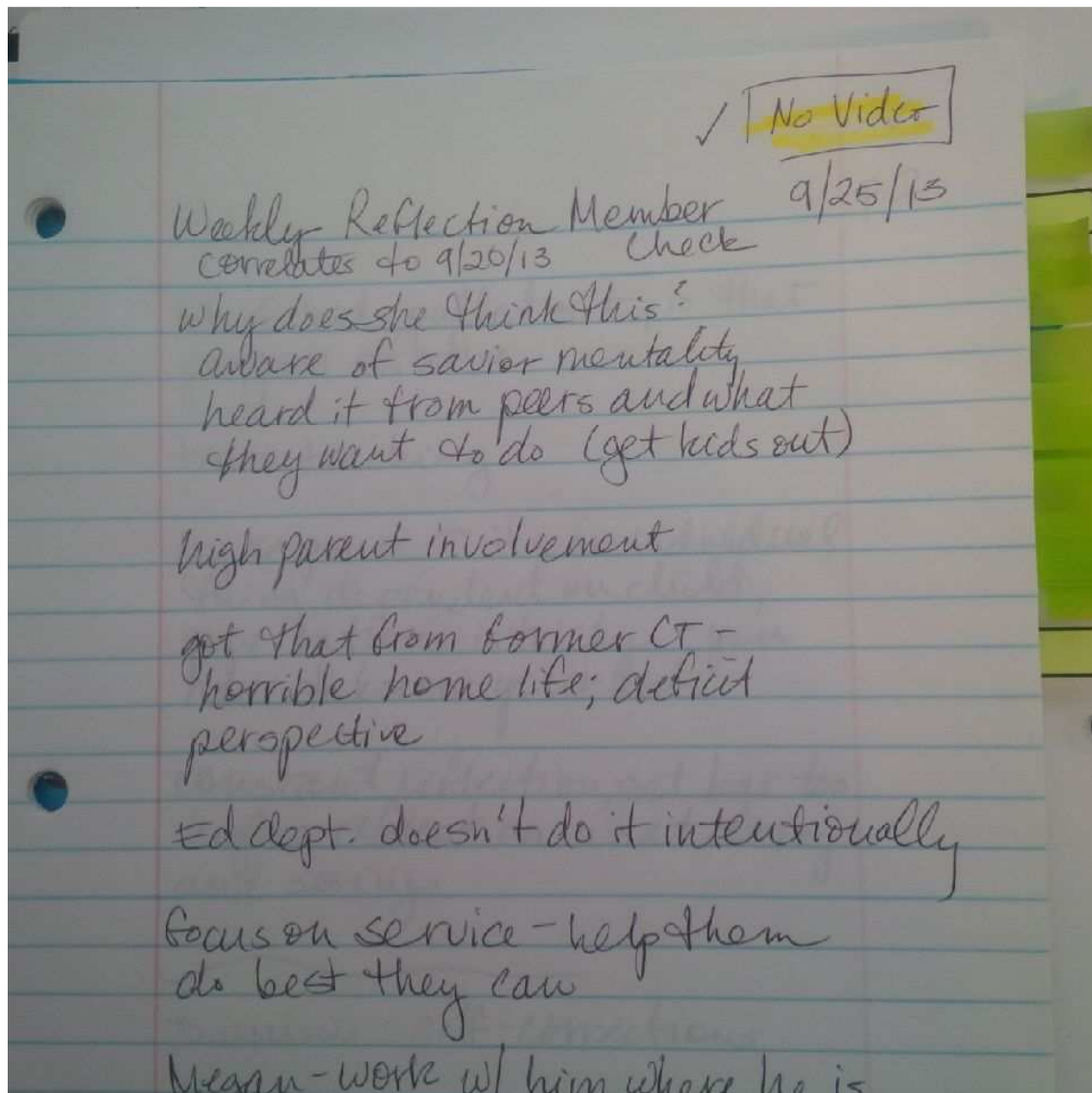


Figure 3.12 *Ongoing Analysis*

Phase IV: Member Checks and Closure. The final phase of my research involved the triangulation of my multiple data sources (Lincoln & Guba, 1985). This period of my research lasted from early December until May. During Phase IV, I finalized my data collection, analyzed new data collected during Caroline's internship, and confirmed my findings with Caroline while refining my hypotheses. I engaged in

several members checks with Caroline to clarify data collected from her. The final member check occurred in May (see Appendix D).

Data Collection Methods

Six main types of data that were collected during the course of this study: 1) field notes, 2) travel journals, 3) videos (Santa Cruz School and David Turn Elementary School), 4) written course assignments for Ecuador and David Turn Elementary School including pre-departure assignments, weekly reflections, and video reflections, 5) classroom artifacts, and 6) informal interviews. These multiple perspectives with analysis could be triangulated to more fully inform me of:

- 1) What can a pre-service teacher and White researcher learn about culturally relevant pedagogy from a study abroad experience in Ecuador?
- 2) What impact if any, does a study abroad experience have on a pre-service teacher's implementation of culturally relevant practices during her internship?

Field Notes. Field notes illuminated observations, conversations, and joint planning sessions while in Ecuador and during Caroline's internship. In addition, three pre-departure meetings prior to departing for Ecuador were recorded as field notes. I kept my field notes in spiral journals and a three-ring notebook. I used my journals as a place to store field notes at Santa Cruz. Field notes were taken on a daily basis while in Ecuador. I used my journal to keep observational notes of the classrooms I visited prior to beginning teaching while at Santa Cruz. I also used my journal as a place to include instructional planning for each day noting changes as we charted our instructional plans (see Figure 3.13).

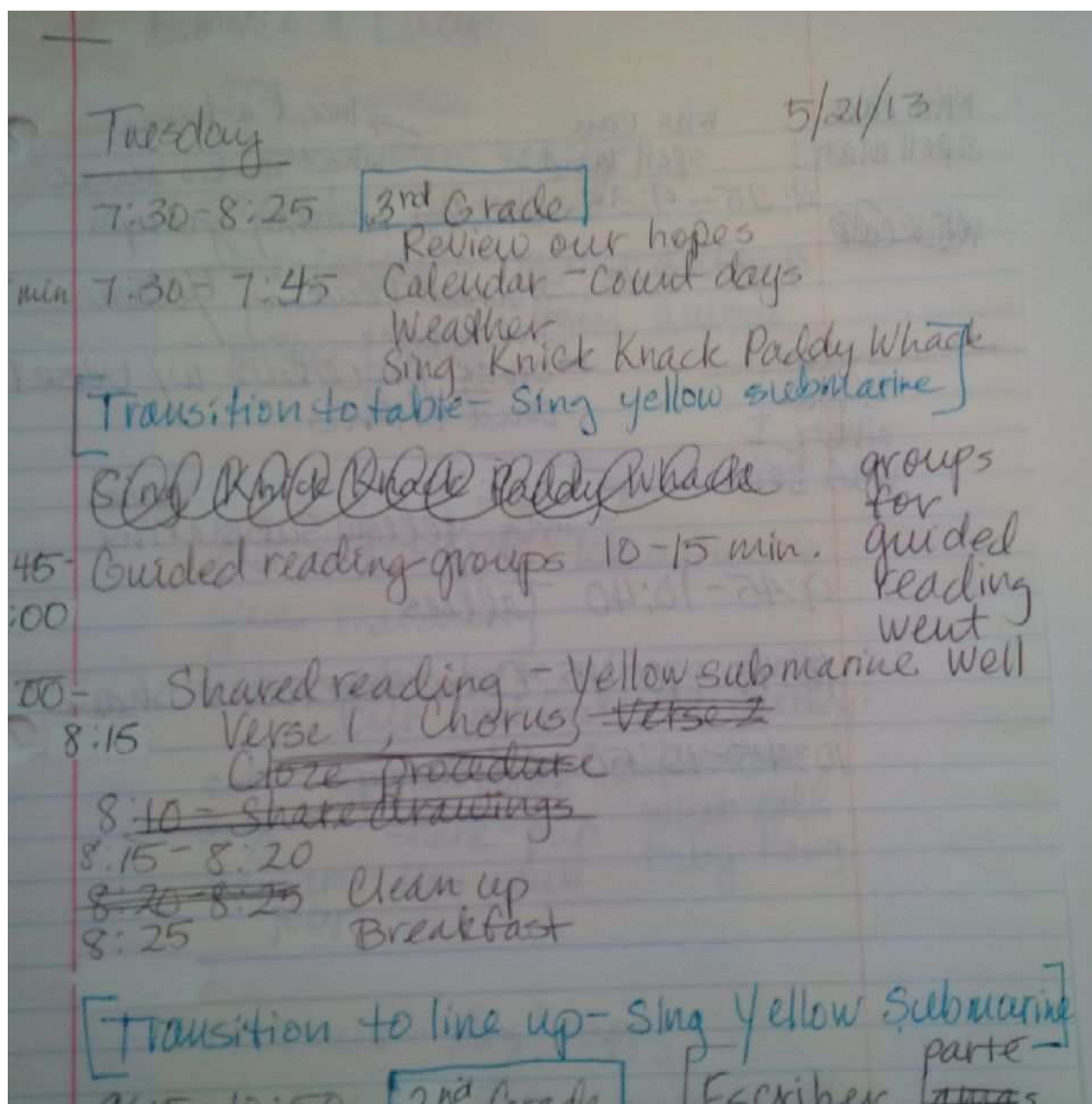


Figure 3.13 Field Notes to Learn Santa Cruz Teaching Schedule

During Caroline's internship, I used a spiral journal again along with a laptop to record field notes from observations during Caroline's instruction at David Turn Elementary School. I used my research journal and laptop as a place to record field notes of joint planning sessions with Caroline including those when her coaching teacher participated (see Figure 3.14). Field notes were taken as unobtrusively as possible.

**Meeting with Christina & Morgan to Plan for Next Week
September 18, 2013**

Next Wednesday and Thursday Dandelions- inferences on another text; the plan is that she will have the document under the document camera; around the text; half one day, half the other day

Wednesday- library; Thursday- compass learning (9:45 & 11:30)

Independent Reading

Writing- editing and publishing; for kids who don't do phrasing; read their writing how they want it to sound; mini-lesson: punctuation cloze; now where should I put in my punctuation; M- will do lesson Tuesday, C lesson Wed., Thursday will do editing

S.S.- start with book; Lesson 2 both days; several videos; tying into

Homesteading Community (text currently reading); technology and note-taking

Monday- during reading this is what they are doing; demonstrate note-taking that it will turn out will be the same things

During 2 full weeks C will do 2 full days but will also do more (including back-to-back)

Next Wednesday they will have library so that will interfere with the lesson

C- come up with my own story and cut out the punctuation; M- paragraph with no punctuation and they will work it out; confusing for CRP- naturally would have picked a personal story

C- it seems like it should be so much harder; is that all there is? Mini-discussion- is that relatable to them? (a story about Ecuador) per my suggestion; ideas for writing- first time attending a football game; moment of realization that that is where she wanted to go to school

Make up of class: M can give that to me later

S.S.- showing short videos; not sure what it will look like yet...will watch M in the morning; have to do reviews only when they are being bad; it's dumb; and I don't want to grade them

Independent editing will be during writing

M- Monday, September 30th – October 3rd; will be fun; defending and refuting throughout the week that they have to click through it and based on all the points of view; Thursday will be EDMOTO response; cold read with multiple perspectives; C- will they get to have a debate or something; pre-assessment that they are having the same Socratic system; the same week that start the stake of claim; research papers; video and articles; questions that you ask yourself once you are done; questions that you ask yourself and inferences that the text didn't tell you; S.S. is still flat- conflict notebooking; next Thursday during S.S. is a retest; not happening during other class time

Figure 3.14 *Field Notes with Caroline and Coaching Teacher*

Travel Journals. Both Caroline and I documented our feelings, insights, and questions prior to departing for Ecuador, as well as, during the study abroad trip in Ecuador in a travel journal. Within my travel journal I kept pre-departure assignments such as my interview with a native Spanish speaker, my personal language and educational background narrative, reflective notes from our class text, *Bridging literacy and equity* (Lazar, Edwards, & McMillon, 2012), and new learning about Spanish culture and language. I also recorded cultural experiences such as sightseeing, emotions and feelings when arriving in Ecuador, and new insights I had as I participated in the study abroad trip.

Caroline, the pre-service teacher, also kept a travel journal (see Figure 3.15) on her computer that she used for navigating her feelings and emotions while in Ecuador. Caroline included Ecuadorian nuances from her experiences including new information she learned from native Ecuadorians. She also reflected on the differences in language and culture in Ecuador and America in her travel journal. A final culmination of Caroline's thoughts, new and old, surmised her travel abroad experience in her travel journal. I accessed Caroline's travel journal after our trip to Ecuador.

Videos at Santa Cruz. Videos of instruction occurred at Santa Cruz School. A Samsung HMX-W300 pocket camcorder was placed on a tripod in the Santa Cruz classroom. I stored videos on my laptop and later moved them to disks organized by date and description. My goal was to video record all instructional planning conversations and all teaching lessons at Santa Cruz. Due to student interaction with the camera, technological challenges, the need to be completely engaged in instruction, and demanding planning meetings, this plan did not happen as regularly as I had hoped.

May 18th Trip to Cotopaxi

What an incredible day! It started off a little rocky because I wasn't feeling well. However, once I took a lot of medicine to help with motion sickness and the altitude, I was feeling so much better! I was very excited to have Alberto and Fernando as our guides for the day. They always seem to be welcoming and they do their best to make sure we are having a wonderful time. We were able to stop at a small local mart and pick up some supplies. Once again I saw the unrefrigerated eggs and thought that it was so funny! I really didn't even think that was sanitary!

As I am walking through the store, I realize that even the items that are available in stores are dependent on the culture. Everyone seemed to be looking for peanut butter and it turns out that Ecuadorians do not eat it on sandwiches. They only cook with the peanut butter. So I loaded up on crackers and candy. *Side note: Ecuadorians do not generally use tampons. How crummy and incontinent is that. *

After the store we head towards the entrance of the national park. The buildings are beautiful! Alberto tells us that this will be the only place where a bathroom is available—which stresses me out—so we should all go now. We also were able to go get hats and gloves from some local women who has set up shops in the building. I was so proud of myself because I was able to get the 7 dollar pink hat that I wanted down to 5! I was terrible at bargaining at the market the first one so I was glad I seemed to be improving my bargaining skills.

Figure 3.15 *Sample of Caroline's Travel Journal*

Lincoln and Guba (1985) suggest that the use of recordings provide an opportunity to gain new understanding. Collaboratively planned instructional events, such as “People in the Community” lesson, guided reading groups, morning meeting, and a reader's theater were videoed in Ecuador (see Table 3.2).

Course Assignments for Ecuador. Several pre-departure assignments as part of preparation for study abroad were collected. One of those assignments included a personal narrative which incorporated our language and educational background (see Figures 3.16).

Table 3.2

Videos of Instruction at Santa Cruz

Videos of Instruction at Santa Cruz	Date of Video
Morning Meeting	5/21/2013
Singing "Yellow Submarine"	5/21/2013
Caroline's Guided Reading Group	5/22/2013 5/28/2013
Researcher's Guided Reading Group	5/21/2013
People in the Community (2nd and 3rd Grades)	5/27/2013
Creating People in the Community	5/28/2013
Reader's Theater	5/29/2013

Other assignments completed include: an interview with a native Spanish speaker (see Figure 3.17) and a map engagement indicating locations we had lived and traveled including a brief explanation of the influences those places had on us (see Figure 3.18).

Personal Education and Language Narrative

Since coming to [my university], I've been looking forward to having the opportunity to study abroad. Though many destinations and programs that exist at [my university], I knew that my greatest experience would come from a trip pertaining to education. I have always had a passion for teaching and sharing the love for learning with others. I want to have as many opportunities to share my enthusiasm with students all over the globe. I hope to use my study abroad experience as a stepping stone to other abroad opportunities in education.

As I have become away of the changing demographics here in the so, I realize that I may need to broaden my horizons in order to be the best teacher. In order to understand and connect with my diverse students, I want to become more aware of other cultures. I truly want to become immersed in the Spanish language and culture. I cannot think of a better destination that Ecuador to have this experience.

I believe that I will be well suited for this experience for a few reasons. First, I see myself as an extremely outgoing and adaptable person. I love meeting new people and learning from others. I know that I will quickly bond with the students and teachers in Ecuador, enabling me to maximize my learning experience. I also feel as though I am exceedingly open-minded. I am able to look at situations and opinions from multiple perspectives with great respect. I know that I will take a lot from the ideas and teachings given to me as a learner in Ecuador.

The knowledge that I have gained in my courses at [my university] and from various readings will assist me and my group when traveling to Ecuador. I have been extremely invested in my courses. Therefore, I feel as though I have retained a great deal of strategies that will help us when working with students. I know that successful learning begins when a classroom community is established. When students trust their teachers and peers to be respectful and they feel safe, they will be more likely to stay engaged and share their own personal knowledge. I will try and create this trust with the students I work with. I do expect to be challenged because of the language barrier and the short amount of time I'm there. However, I know that I will do my best to give these kids the most wonderful learning experience I can.

Figure 3.16 *Caroline's Course Assignment: Personal Narrative Excerpt*

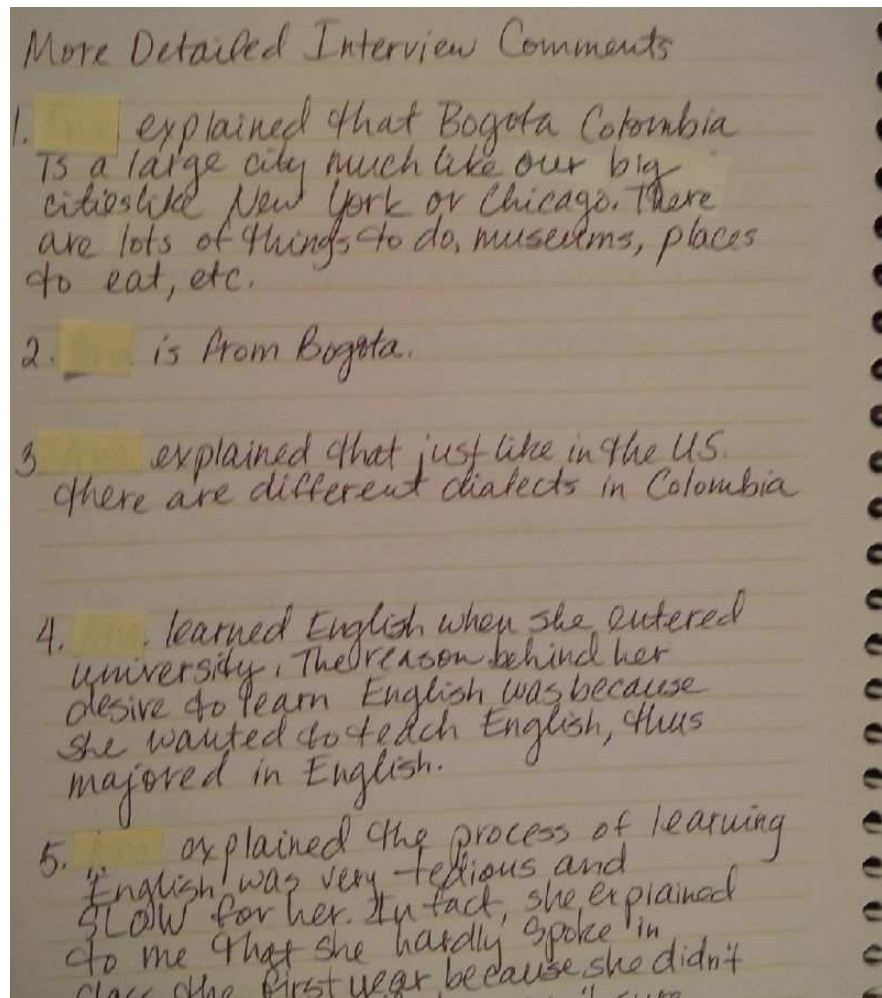


Figure 3.17 Researcher's Course Assignment: Native Spanish Speaker Interview

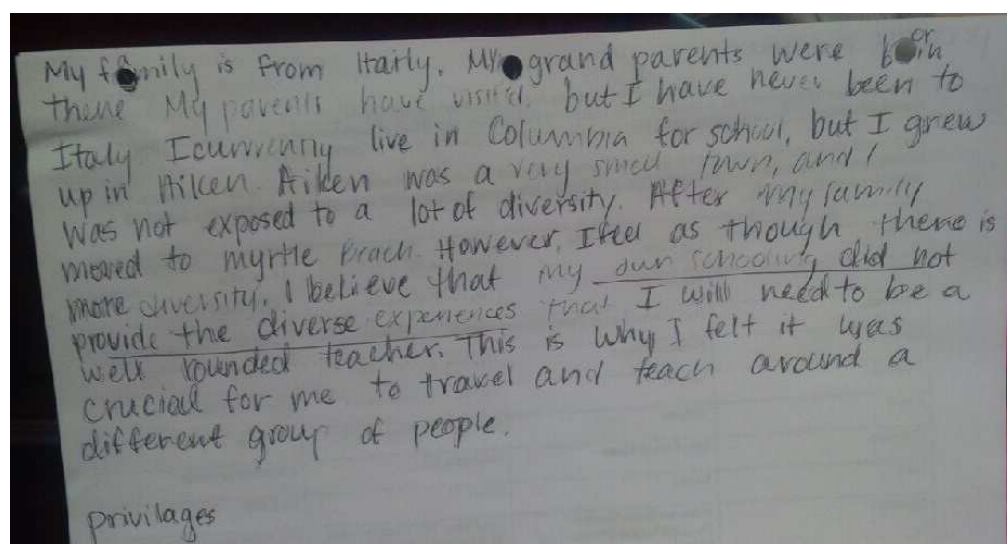


Figure 3.18 Caroline's Course Assignment: Map Engagement

Caroline and I also completed readings and responses from the text *Bridging literacy and equity* (Lazar, et al., 2012) as part of our required work for study abroad (see Figure 3.19).

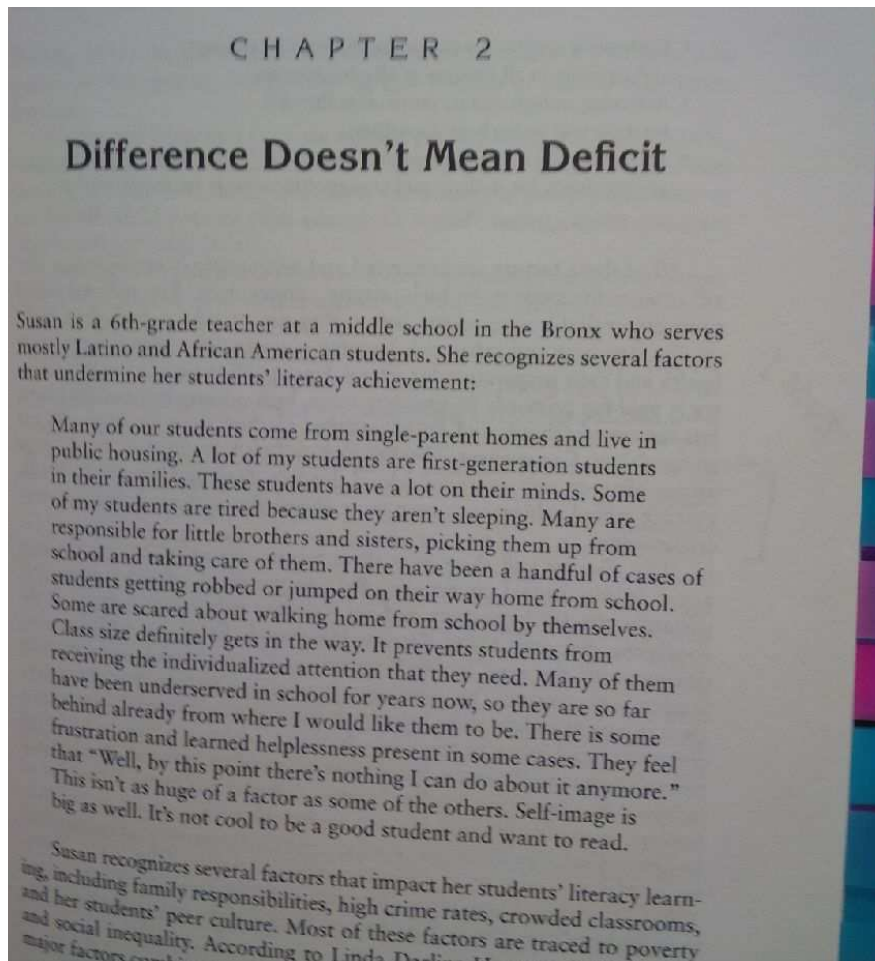


Figure 3.19 Excerpt from *Bridging literacy and equity* (Lazar, et al., 2012)

Chapters 1, 2, 3, and 4 were completed prior to leaving for Ecuador. The remaining three chapters were read and responded to once we arrived in Ecuador. After reading, conversations occurred where participants shared their thinking for each chapter. For each chapter read, we were encouraged to reflect based on conversations and connections we made, new learning, and shifts in our thinking (see Figure 3.20).

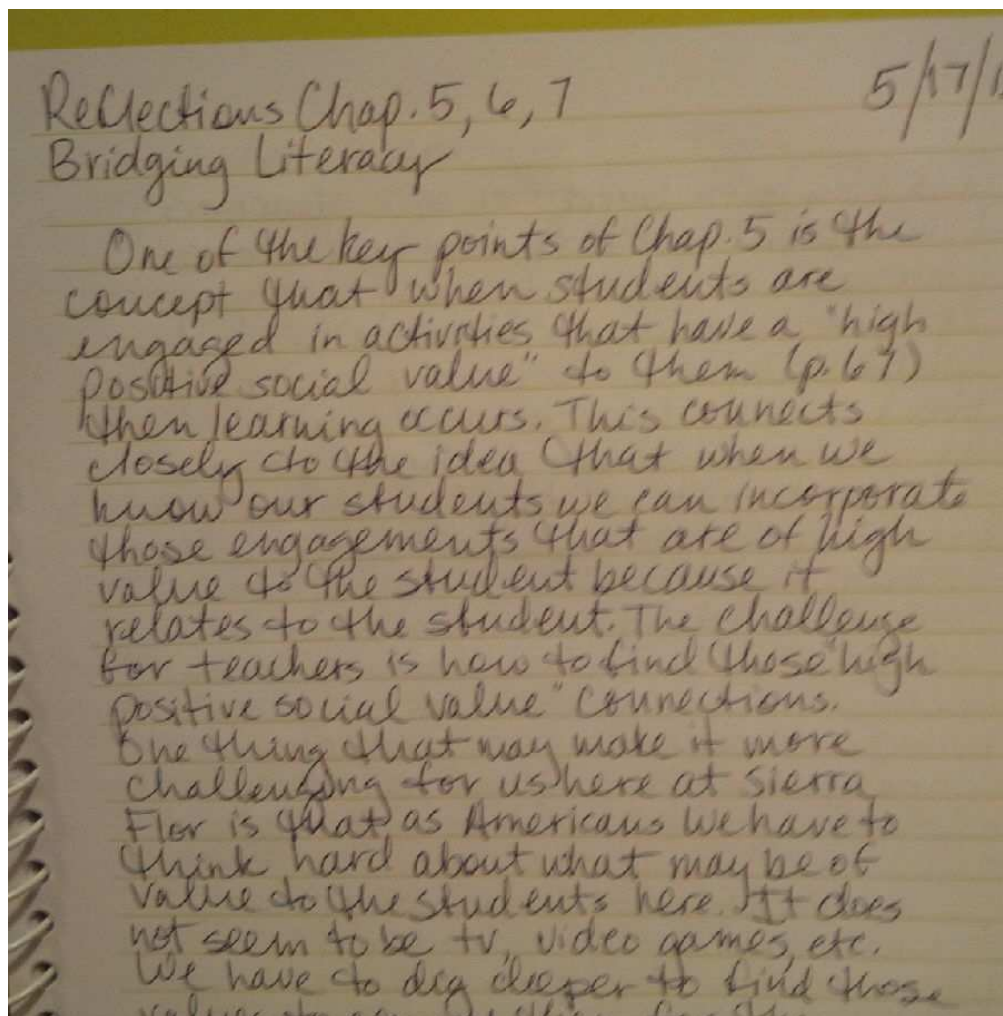


Figure 3.20 *Researcher's Reflection Excerpt from Bridging literacy and equity* (Lazar et al., 2012)

Caroline and I also had a culminating book reflection at the end of our journey with the following questions:

- Create a t-chart in your travel journal. On the left side, define deficit. On the right side, explain new understandings about deficit and why these understandings are important to being an effective teacher.
- What have you learned while at Santa Cruz that will help you become a more culturally relevant teacher?

- What do you predict that you will do to recognize children's "limitless intellectual capacities" and grow a new sense of connectedness between children of different languages and cultures?
- What new ways of motivating and engaging children have you learned to implement while at Santa Cruz? How do you plan to make these practices part of your teaching repertoire?

Classroom artifacts from Santa Cruz. Artifacts from cultural exploration, planning and classroom work such as photographs, writing samples, and other items in response to study abroad and instruction designed during study abroad were collected in Ecuador. Photographs of the children's work were taken (see Figure 3.21). Planning artifacts were also gathered (see Figure 3.22) that showed instructional engagements created through co-constructed lessons between Caroline and me.

Videos at David Turn Elementary School. Videos of joint planning conversations, debriefings, and instruction were recorded at David Turn Elementary School were recorded using the same video equipment used in Ecuador. Videos of Caroline's instruction occurred on most often on Thursdays. Lessons that were co-created between the researcher and pre-service teacher were videoed including a simulation engagement and a geography and immigration lesson. In addition, other lessons that Caroline planned independently were recorded (see Table 3.3).

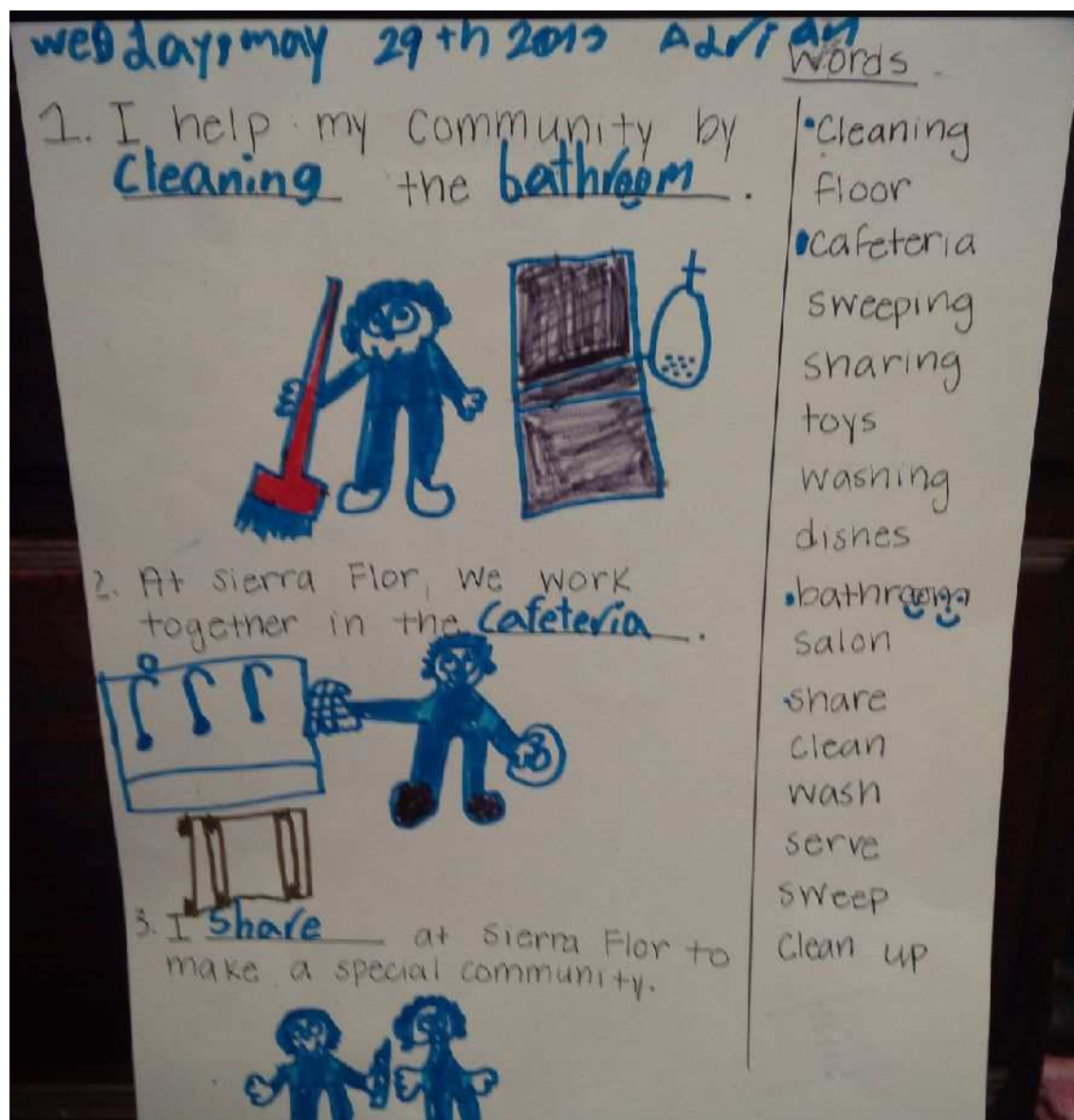


Figure 3.21 Classroom Artifact from Santa Cruz

Community Building	11/7/2013
<i>America's white table</i> (Raven, 2005)	11/8/2013
Immigration Simulation	11/12/2013
<i>Coming to America: The story of immigration</i> (Maestro, 1996)	11/13/2013

Debriefings with Caroline reflecting on lessons taught and our planning videos were also recorded during her internship. Table 3.4 shows the debriefing and planning videos I captured with Caroline.

Table 3.4

Videos of Debriefing and Planning at David Turn Elementary School

Debriefing & Planning with Caroline	Dates
Post Ecuador Trip Interview	8/22/2013
Debriefing from Sharecropping Lesson	9/5/2013
<i>Dandelions</i> (Bunting & Shed, 2001) Debriefing	9/26/2013
Planning for Full Two Weeks & with Coaching Teacher	10/31/2013
<i>Bridging literacy and equity</i> (Lazar et al., 2012)	11/4/2013
Discussion with Planning	
Debriefing	11/5/2013
Debriefing	11/6/2013
Debriefing from Community Building Engagement	11/7/2013
Planning	11/11/2013
Planning	11/12/2013

Course assignments for Internship I. Caroline was also responsible for the completion of assignments during Internship I. Caroline was accountable for writing ten reflections she turned in at the end of each week with a culminating reflection at the end of her internship about her two full weeks of teaching (see Figure 3.23). Responding and conversing with Caroline about her reflections allowed me deeper insight into connections. For instance, I asked her to discuss with me more about strategies she was using for her culturally diverse learners considering what we learned during study abroad. In a response to her weekly reflection I asked Caroline, “Why do you feel that integrating is such an important concept? Do you recall that we tried to integrate in Ecuador? Do you remember why we tried to integrate so much of our teaching?” (<*Internals\\Weekly Reflection\\Caroline Weekly Reflection September 20 2013*>). I encouraged Caroline to think about Co-generative conversations (Carambo & Stickney, 2009) were founded on Caroline’s written reflections. Three videos with accompanying reflections were an additional Internship I component that was collected.

Classroom artifacts from David Turn Elementary School. Relevant artifacts were also collected during Caroline’s internship at David Turn Elementary School based on our planning. One of those artifacts included the Literacy Test that Caroline used during the simulation engagement she completed with her children. A photograph of this is shown below in Figure 3.24.

Caroline
Full Two Week Reflection

I am happy to say that my two week experience was the most wonderful part of the semester. I could immediately tell when I walked in that first day that it was going to be a lot of work, but incredibly rewarding. This immersion is such a critical part of the program. I think that it is necessary to put us in a situation as closely to what a full time teacher would experience so we can see how we will respond to the challenges.

One of the biggest challenges I had was time management. I really had to consciously think about how much time I spent working on one particular assignment with my students. I also had to consider how much time I spent planning, and if I was working wisely. I do know that some days I can just expect to be at school until 6 at night. However, I need to be aware of my time and make sure I use it efficiently. If I am being a responsive teacher, the patterns that my students are revealing during the school day will ultimately decide what I do the next day. Therefore, most of my planning, at least mentally, can occur while the students are at school and while I am taking notes.

In terms of time management during the actual lessons, I think that my back to back lessons, which were basically my full day teaching experiences, gave me a lot to think about. I realized that I can get easily carried away with the feedback that I am receiving from students. Especially when the feedback is on topic and the students are just eager to share. It was so rewarding for me to see this level of participation. However, I think it was easy for the students to lost track of say the original read aloud because they were bogged down by all the response.

Figure 3.23 *Course Assignment for Internship I: Excerpt from Caroline's Full Two Week Reflection*

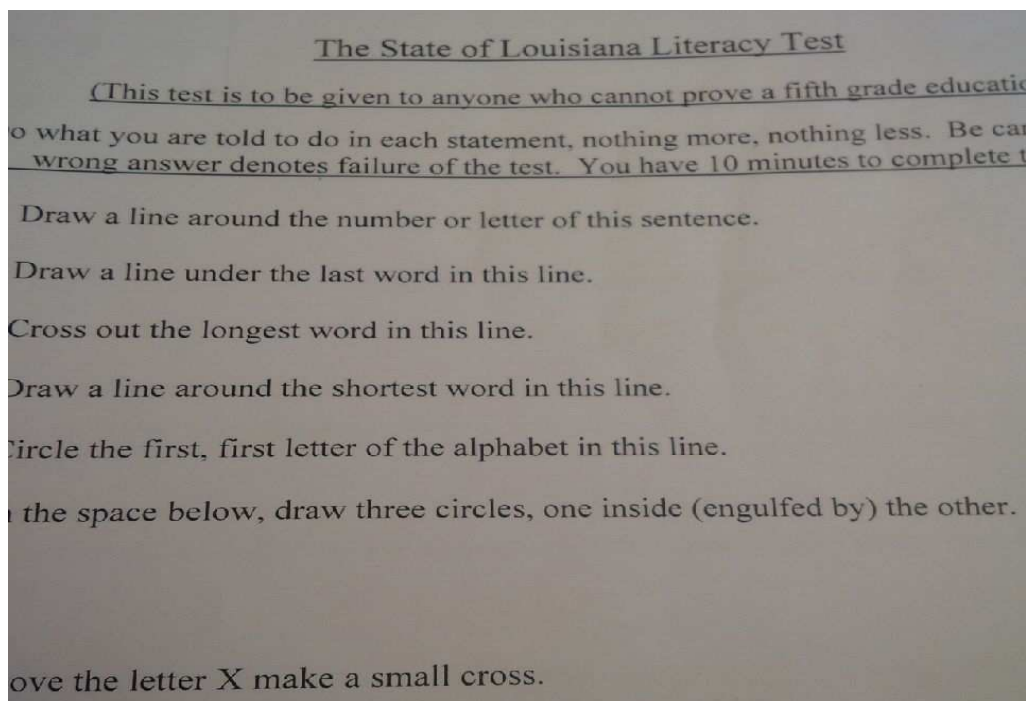


Figure 3.24 *Classroom Artifact from David Turn Elementary School for Simulation Engagement*

Informal interviews. Interviews are one more way to collect data in a qualitative study. Lincoln and Guba (1985) stated:

The purposes for doing an interview include, among other, obtaining *here-and-now constructions* of persons, events, activities, organizations, feelings, motivations, claims, concerns, and other entities; *reconstructions* of such entities as experienced in the past; *projections* of such entities as they are expected to experienced in the future.... (p. 268)

Informal interviews were conducted with Caroline three times during the course of this study. In May, upon arrival in Ecuador, I conducted an informal interview with Caroline to gain insight into her teaching and cultural perspectives. In August, prior to beginning Internship I, I conducted a post-travel informal interview to explore Caroline's new understandings based on her study abroad and perspectives regarding how that information might be used during Internship I (see Appendix B). This interview was recorded via video. An informal exit interview occurred in November before the end of Caroline's internship (see Appendix C). This was used to capture new insights from Caroline based on all her experiences. The next section will explain data analyses and the use of the constant comparative method.

Data Analyses: Constant Comparative Method

The qualitative data analysis I used for my research was the constant comparative method. This method of data analysis is explained by Glasser and Strauss (2009) as:

One that combines, by an analytic procedure of constant comparison, the explicit coding procedure... and the style of theory development. The purpose of the constant comparative method of joint coding and analysis is to generate theory

more systematically...by using explicit coding and analytic procedures (Location 1760-1768).

Another purpose of the constant comparative method is that it allows for the generation of categories through the saturation of the data.

Data were analyzed in two phases including initial and final analysis. As I continuously gathered data, I defined my emerging theories to determine if the new data I had collected supported my emerging hypotheses. Some of my initial questions included:

- Is it the conversation between a knowledgeable other in the area of culturally responsive pedagogy that is key when engaging with teachers about culturally responsive pedagogy?
- Did study abroad open Caroline to think more about issues related to culturally responsive pedagogy (i.e. deficit, privilege)?

The final step in this process was the assimilation of all my data into the written story (Hubbard & Power, 2003; Lincoln & Guba, 1985).

Initial Analysis

Initial data analysis involving the creation of preliminary data categories occurred during the month of June. During this time I focused my efforts on engaging with all the data collected from the study abroad trip to Ecuador. This included field notes, travel journals, videos, course assignments, and classroom artifacts. I created a notebook which I used for my initial analysis. Since Caroline kept all of her pre-departure assignments including her interview with a native Spanish speaker, culture and language narrative, and travel journals in word documents, I printed all the documents and added them to my data analysis notebook. I then systematically numbered all the pages in my travel journal

and field note journal so the pages would be chronological for easy reference. As I reread my data, I tabbed pages that required me to follow up with Caroline at a later time (see Figure 3.25).

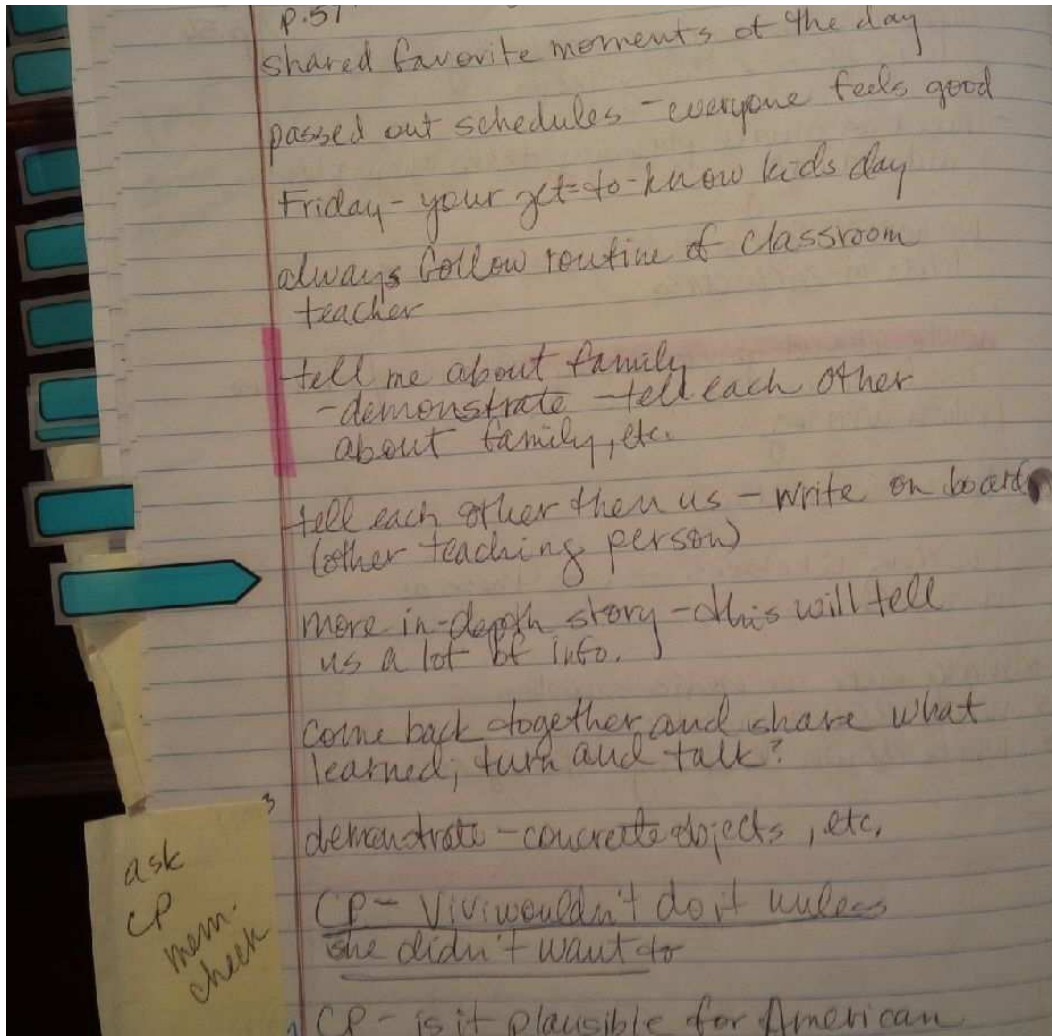


Figure 3.25 *Initial Data Analysis*

In addition to rereading through all of my written data, I began the process of downloading all recorded videos to my computer and watching each of them. I watched each study abroad video through its entirety one time initiating the strategy of video mapping.

Video mapping. Hubbard and Power (2003) explain the process of video mapping as watching videos quickly the first time while writing down particular phrases or key words that will serve as placeholders for future use. This took the form of two columns of notes including the time and description of events (see Table 3.5).

Table 3.5

Critical Incidents Example

Video Mapping: People in the Community 5/28/2013	
Time	Description
1:21	Everyone read words on white board together
1:52	*Caroline used hand motions to show sweeping (one of the words on the board)
4:43	Neighborhood- used pictures for learning
5:27	*Where do we get food from?; what is we get sick?; connecting to own lives
6:15	*Accepted responses in Spanish and translated to English
9:00	*Asked questions several different ways to help children understand, therefore eliciting a response; asked children what they like to buy at the store
12:40	Why do you visit the doctor?
15:45	Asked for other children to participate in responding

Once I created a record of critical incidents, I notated with a star (bolded within Table 3.5) to indicate data to analyze more closely. I then transcribed the starred video segment containing the critical incident (described below), marked with a star, to delineate the verbal and nonverbal behaviors observed during the particular video episode that I analyzed (Hubbard & Power, 2003, p. 96).

Critical incidents in videos. I created a system to transcribe the critical incidents (Newman, 1991). Newman's (1991) concept of critical incidents considers the following questions to guide the researcher's reflections including:

- why do I remember this incident;
- what makes it significant;
- what do I learn from it; and
- what is one question it raises about my teaching? (p. 247)

These questions aided me in focusing on the most important components of the data collected via video, scaffolding to a new understanding for future instances of learning and teaching. Table 3.6 shows a transcription of the same lesson from the critical incidents noted above and the key elements transcribed.

Table 3.6

Transcription of People in the Community Lesson

Video Critical Incidents: People in the Community 5/28/2013
Caroline used hand motions to show sweeping (one of the words on the board)
Caroline drew pictures to aid in the understanding of what was in a neighborhood
Caroline accepted responses in Spanish and translated to English
Caroline: What else can be in your neighborhood?
Caroline: What about a store? Where do you guys get your food from?
S: Supermaxi
Caroline: Ok, Supermaxi or a store (Caroline wrote on board)
Caroline: What about...what happens if you get sick?
S: Inaudible
Caroline: Would there be a doctor in the neighborhood?

S: Or a nurse

Caroline: What else would be in your neighborhood? What if your house catches on fire? Who do you call?

S: El bomber

C: El bombero or fireman

Caroline drew a picture of a fire truck

Caroline: What else is in your neighborhood?

S: There could be animals.

Caroline: What else? What else could be in your neighborhood? What about the police?

After viewing each video from study abroad, I proceeded through the video mapping process with critical incidents. I then completed all video transcription from Ecuador.

Final Analysis

In July 2013, I began final data analysis. I chose to analyze the participant data separately from the researcher data because that information would guide me as I worked with Caroline during her internship. I also needed more manageable amounts of data, so doing it separately made the amounts of data more practical as I began analyzing. Data analysis was ongoing through active data collection and continued after data collection ended in December 2013 until May 2014.

I utilized Saldaña's (2009) text as a guide to begin the coding process. Saldaña (2009) suggests creating some sort of system by either highlighting, bolding, or underlining of key phrases or quotes. As I read through my data, I underlined or highlighted phrases, behavioral patterns, and words that I found to guide me as I worked to answer my research questions (Dyson & Genishi, 2005; Saldaña, 2009) (see Figure

3.26). A key phrase that Saldaña (2009) mentions that became my mantra throughout this entire process was, “What strikes you?” (p.18). I would play this phrase in my head as I read my data in order to determine the most salient pieces of my data. This process eventually led me to identification of categories.

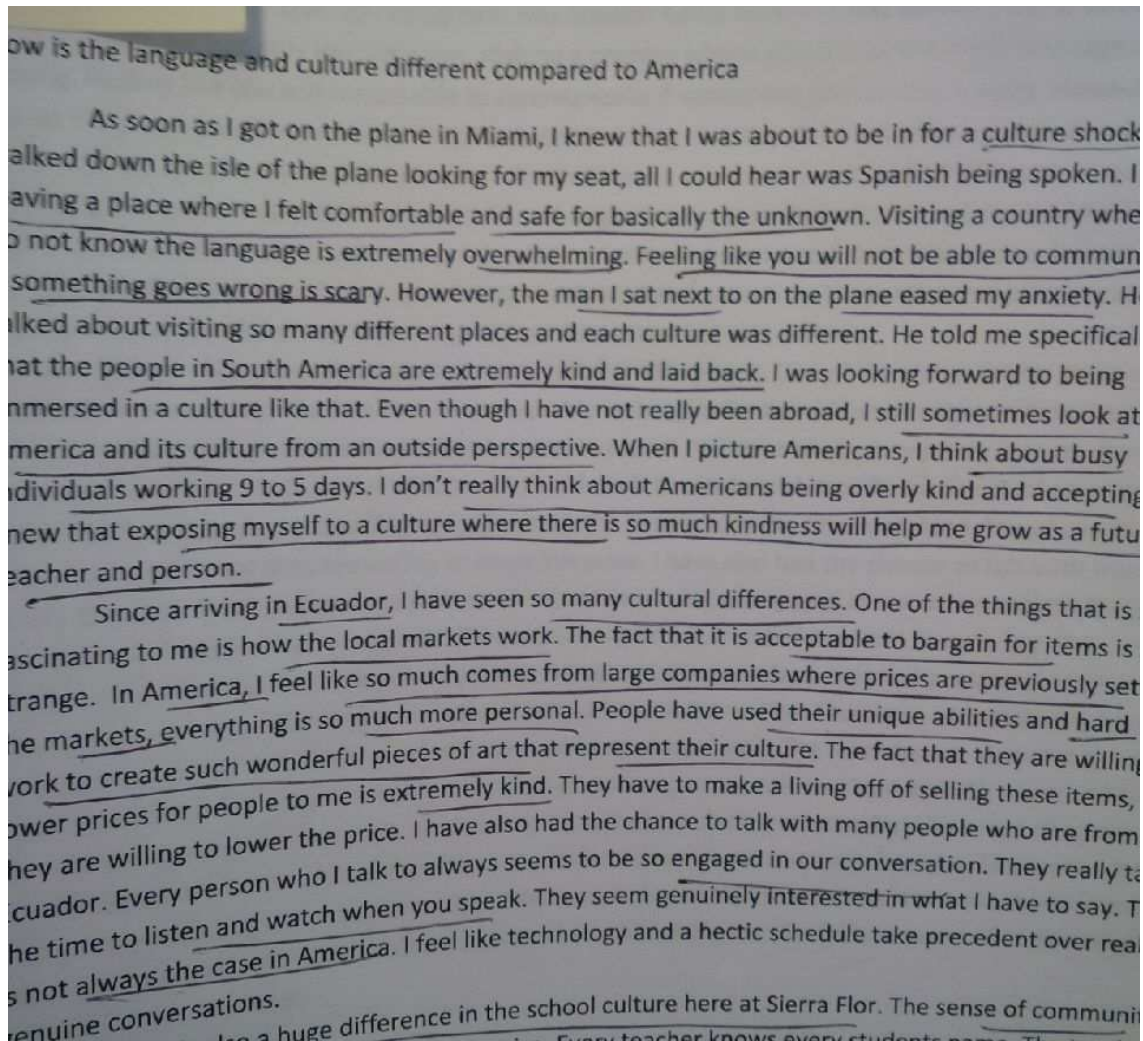


Figure 3.26 *Underlining Strategy of Data Analysis*

Category Identification. Once I went through my data underlining and highlighting key phrases, I turned again to Saldaña (2009) to guide me. Saldaña (2009) offers several coding suggestions for the researcher to consider as they begin contemplating how to code copious amounts of data. For example, value coding, focusing

on the participant's values or emotion coding and describing the participant's emotions. I created a two column sheet of notebook paper which I stored in my data analysis notebook. I methodically wrote down the phrases, quotes, or words I had underlined and put them in the right hand column of my paper. I then determined the code I thought best described what was written. I would then write the code in the left-hand column of the sheet in a specific color (see Figure 3.27).

First Coding Cycle: Application Narrative 7/1/2013	
personal comment	looking forward to having the opportunity to study abroad
personal comment	greatest experience would come from trip pertaining to education
savior stance?	I want to have as many opportunities to share my enthusiasm with students all over the globe
personal comment	I hope to use my study abroad experience as a stepping stone to other abroad opportunities in education
effective culturally relevant teacher	aware of the changing demographics here in U.S.

Figure 3.27 *First Coding Cycle*

I then created a color-coded reference sheet listing the codes as they emerged (see Figure 3.28).

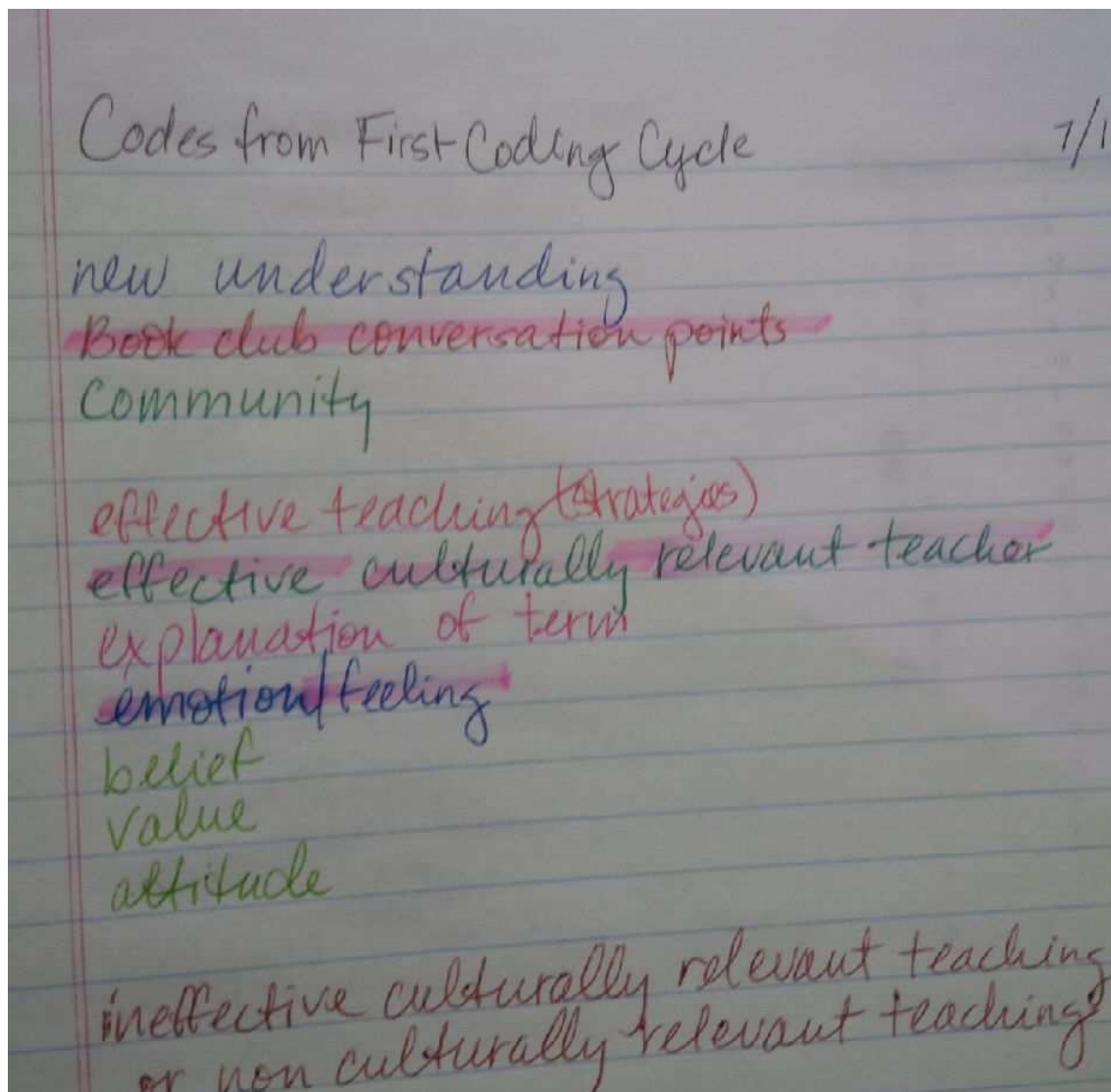


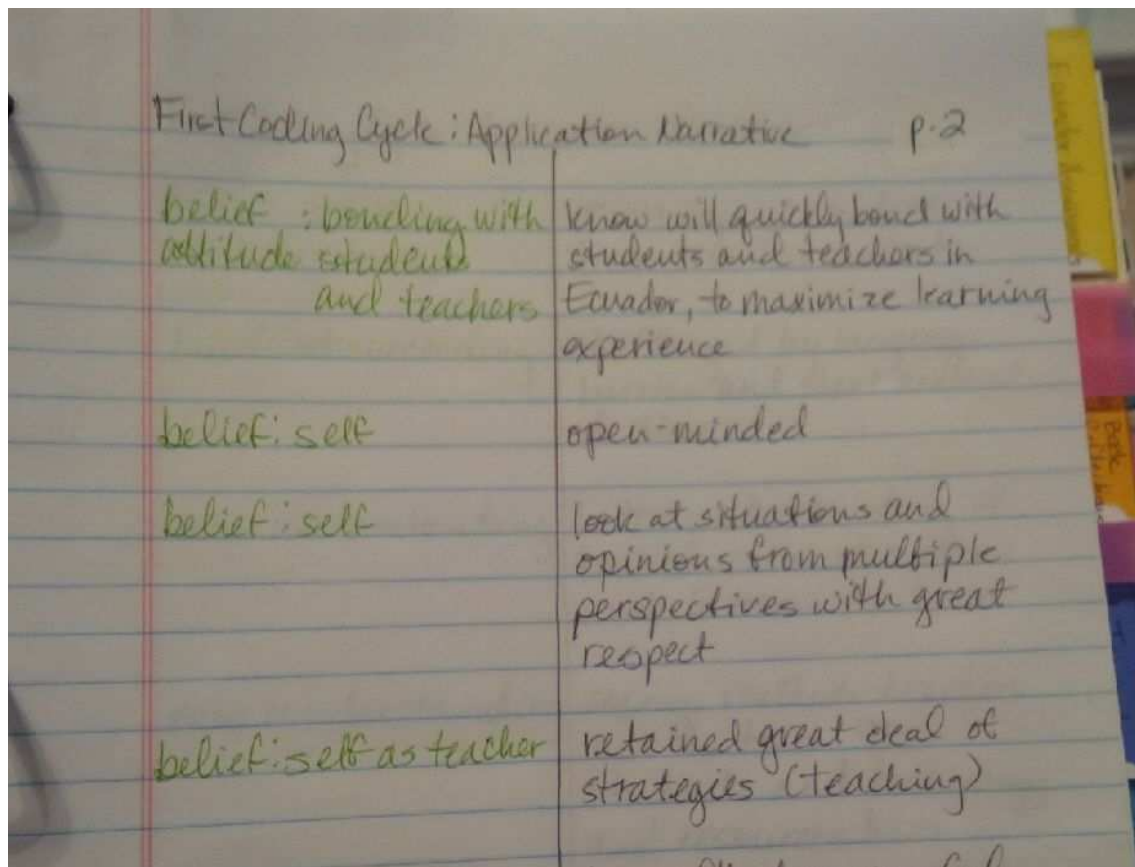
Figure 3.28 Color Coded Initial Codes

I noticed that a majority of my initial codes paralleled with what Saldaña (2009) discussed as values coding related to a person's values, attitudes, and beliefs (see Figure 3.29). Saldaña (2009) states:

...a *value* is the importance we attribute to oneself, another person, think, or idea...an *attitude* is the way we think and feel about oneself, another person, thing or idea...a *belief* is part of a system that includes our values and attitudes, plus our

personal knowledge, experiences, opinions, prejudices, morals, and other interpretive perceptions of the social world. (p. 90-91)

Other codes emerged including: effective teaching strategies, emotions/feelings, and new understandings.



First Coding Cycle: Application Narrative p.2	
belief: bonding with students and teachers	know will quickly bond with students and teachers in Ecuador, to maximize learning experience
belief: self	open-minded
belief: self	look at situations and opinions from multiple perspectives with great respect
belief: self as teacher	retained great deal of strategies (teaching)

Figure 3.29 *Beliefs Noted in First Coding Cycle*

After completing an initial coding using handwritten notes, I decided to shift my method of coding to the NVivo software program. NVivo would allow me a more consistent way to examine my data. Instead of handwriting my key phrases or quotes I could upload the documents directly into NVivo and code them there (see Figure 3.30).

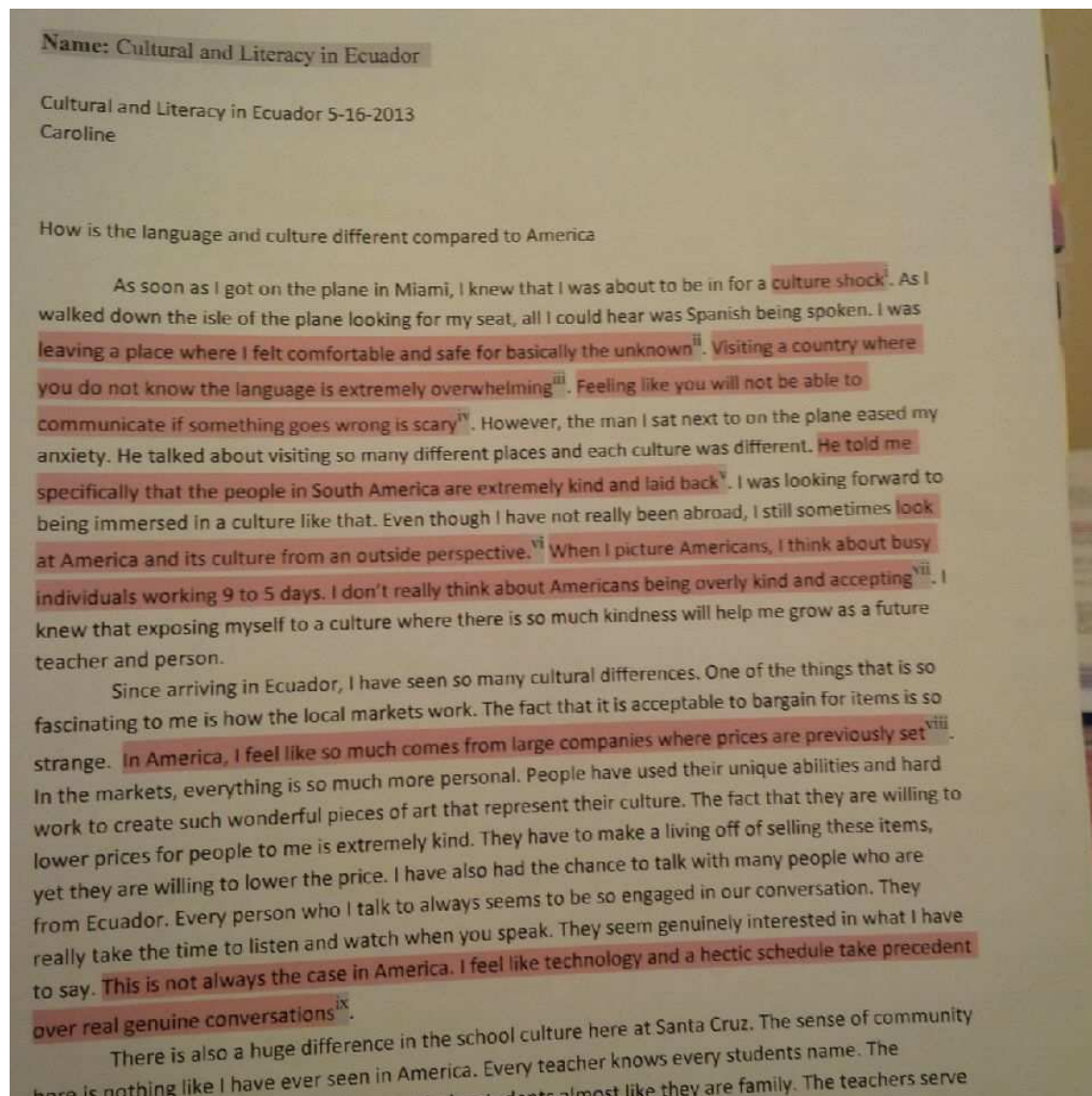


Figure 3.30 NVivo Coding

During active data collection, I uploaded all of my data with codes from Ecuador into NVivo. I also engaged in ongoing analysis with new data I collected such as field notes, weekly reflections, and video reflections. New data helped guide my conversations with Caroline and determining member checks that needed to occur. At the end of active data collection, I uploaded the data collected during Caroline's internship into NVivo. I engaged in the process of video mapping (explained above) again from the videos I collected during Caroline's internship with critical incidents which resulted in the

transcription of those critical incidents. I continued with Saldaña's (2009) strategy of highlighting phrases, quotes, and key words in NVivo and searching for "chunks of meaning" embedded in words, phrases, or behavioral patterns that seemed relevant to my study (Dyson & Genishi, 2005, p. 85). It was also during this time that I utilized memo writing.

Memo writing. Memo writing was a coding strategy I used to help name patterns within the data. The use of memo writing aided me in thinking analytically regarding my data while promoting new thinking and insights. Marshall and Rossman (2011) explain several benefits to memo writing including helping the researcher take the level of coding to a conceptual level, showing linkages to coded data, and highlighting gaps and possible questions. NVivo had a special memo coding system allowing a memo link embedded within a piece of data (see Figure 3.31) and while also creating a list of all memo notations (see Figure 3.32)

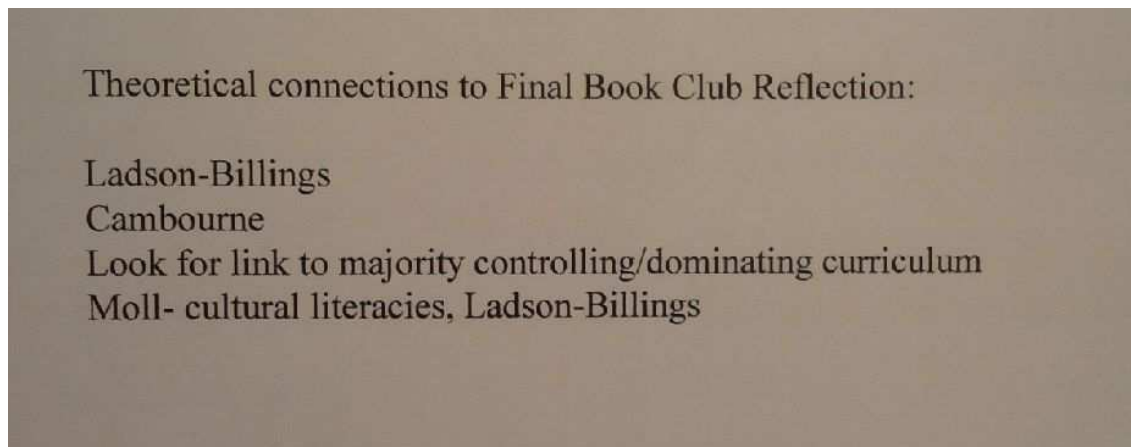
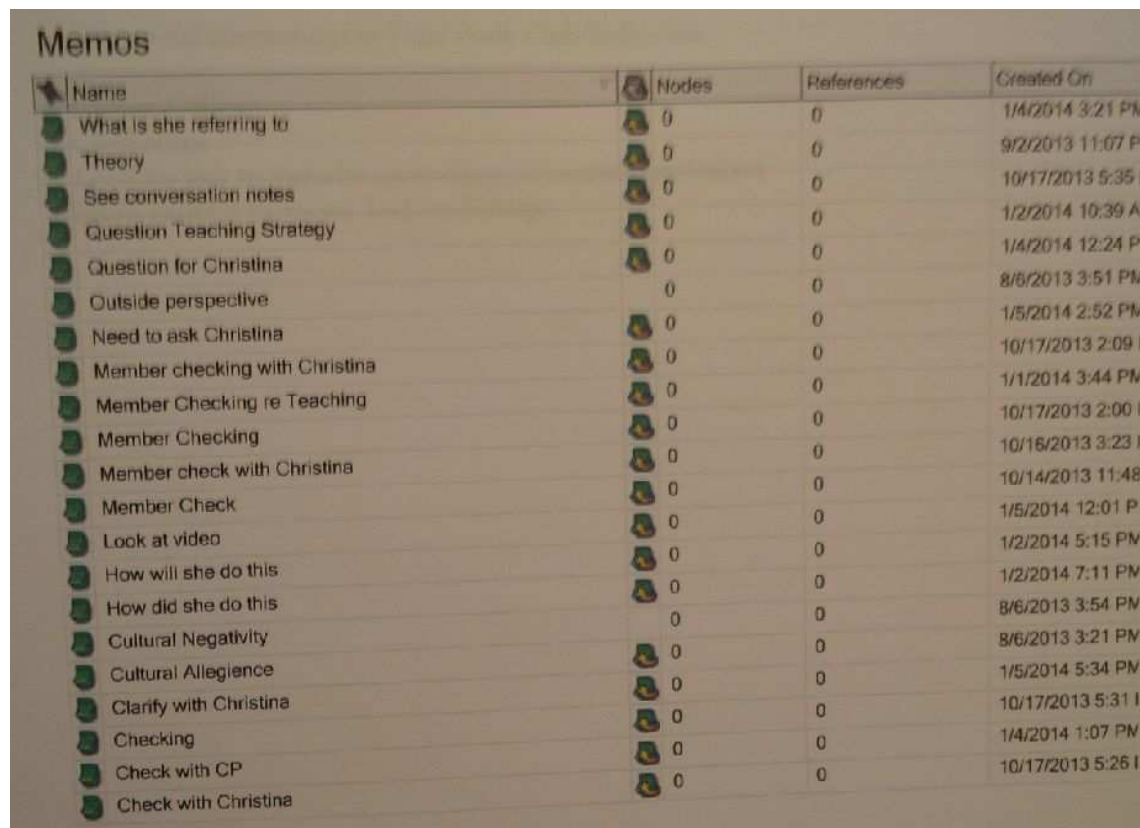


Figure 3.31 *Individual Memo within NVivo*



Name	Nodes	References	Created On
What is she referring to	0	0	1/4/2014 3:21 PM
Theory	0	0	9/2/2013 11:07 P
See conversation notes	0	0	10/17/2013 5:35 I
Question Teaching Strategy	0	0	1/2/2014 10:39 A
Question for Christina	0	0	1/4/2014 12:24 P
Outside perspective	0	0	8/6/2013 3:51 PM
Need to ask Christina	0	0	1/5/2014 2:52 PM
Member checking with Christina	0	0	10/17/2013 2:09 I
Member Checking re Teaching	0	0	1/1/2014 3:44 PM
Member Checking	0	0	10/17/2013 2:00 I
Member Check with Christina	0	0	10/16/2013 3:23 I
Member Check	0	0	10/14/2013 11:48
Look at video	0	0	1/5/2014 12:01 P
How will she do this	0	0	1/2/2014 5:15 PM
How did she do this	0	0	1/2/2014 7:11 PM
Cultural Negativity	0	0	8/6/2013 3:54 PM
Cultural Allegiance	0	0	8/6/2013 3:21 PM
Clarify with Christina	0	0	1/5/2014 5:34 PM
Checking	0	0	10/17/2013 5:31 I
Check with CP	0	0	1/4/2014 1:07 PM
Check with Christina	0	0	10/17/2013 5:26 I

Figure 3.32 *Memo Notations within NVivo*

Constant comparison of data allowed me to consider the similarities and differences within the data ultimately allowing for the generation of categories (Glasser & Strauss, 2009). Continuously engaging in the four stages of the constant comparative method assisted me in systematically narrowing my categories. Those steps according to Glasser and Strauss (2009) include:

- 1) comparing incidents applicable to each category
- 2) integrating categories and their properties
- 3) delimiting the theory
- 4) writing the theory (Location 1814-1821).

The chunks of meaning I highlighted within my data allowed me to name the properties within each piece of data thus allowing the creation of my categories.

Category Refinement. I started with eighty-six categories and culled those by rereading and naming attributes, constantly comparing attributes and elements of one category (or node in NVivo terminology) to attributes and elements of another. As I read and reread my data in categories I eliminated, refined, and combined categories within NVivo. Each time I considered the most salient features of each piece of data and how the data attributes/patterns connected to each other. Through multiple instances of the constant comparative method, approximately forty categories, were culled to twenty, and finally to fifteen categories (see Table 3.7). I then wrote definitions for the fifteen categories using their properties. Writing definitions again allowed me to carefully consider the attributes that made up each category. Appendix E provides the initial fifteen participant categories along with their definitions. Once I had narrowed my categories to fifteen categories, I printed all the categories from NVivo and cut them apart.

Table 3.7

Initial Participant Categories

Initial Participant Categories	
Theoretically Sound Practices	1
Educating Emergent Bilinguals	2
Narrow Lens	3
Novice Teacher	4
Assumptions	5
Language used with Students	6
Study Abroad Experience & New Learning	7
Learning to Teach as Collaboration through Conversation & Observation	8

Dominant Identity	9
Community Building within the Classroom	10
Savior Mentality	11
Misconceptions	12
Responsive Teaching Honoring Diversity/Culturally Relevant Lens	13
Parent Teacher Relationship	14
Grappling	15

Using this system, I taped each piece of data under the appropriate category so I would have a larger visualization with which to reread my data (see Figure 3.33). I read each piece of data several times to determine if it fit within its category, considering each one's similarity and difference.

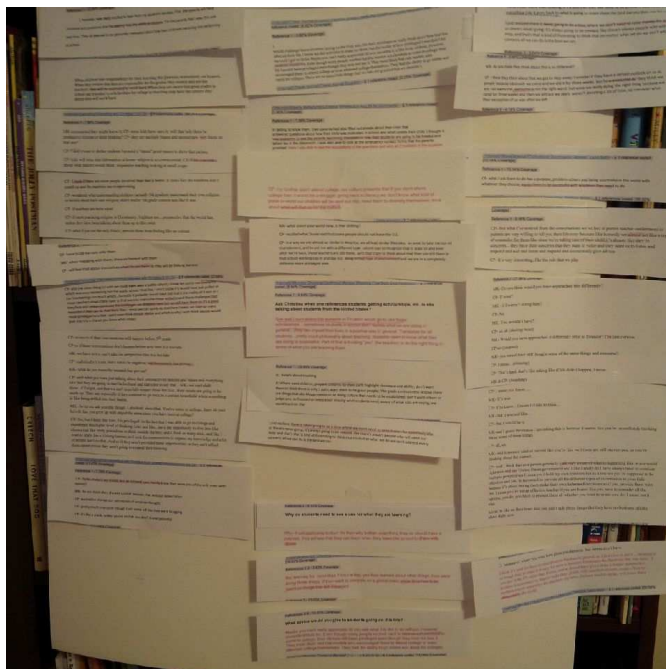


Figure 3.33 *Data Wall*

I read and reread the data within the fifteen categories I created to make sure their individual features were represented in each code. I also read each category considering its relationship to my research questions. Over the course of several weeks, I read, reread, and manipulated the data within each category to ensure that the category fit the best description for them. This process created four large sets of data manipulation (see Figure 3.34). After each manipulation, I printed off all the data within NVivo, reading each piece, and if necessary moving it within NVivo to its new category.

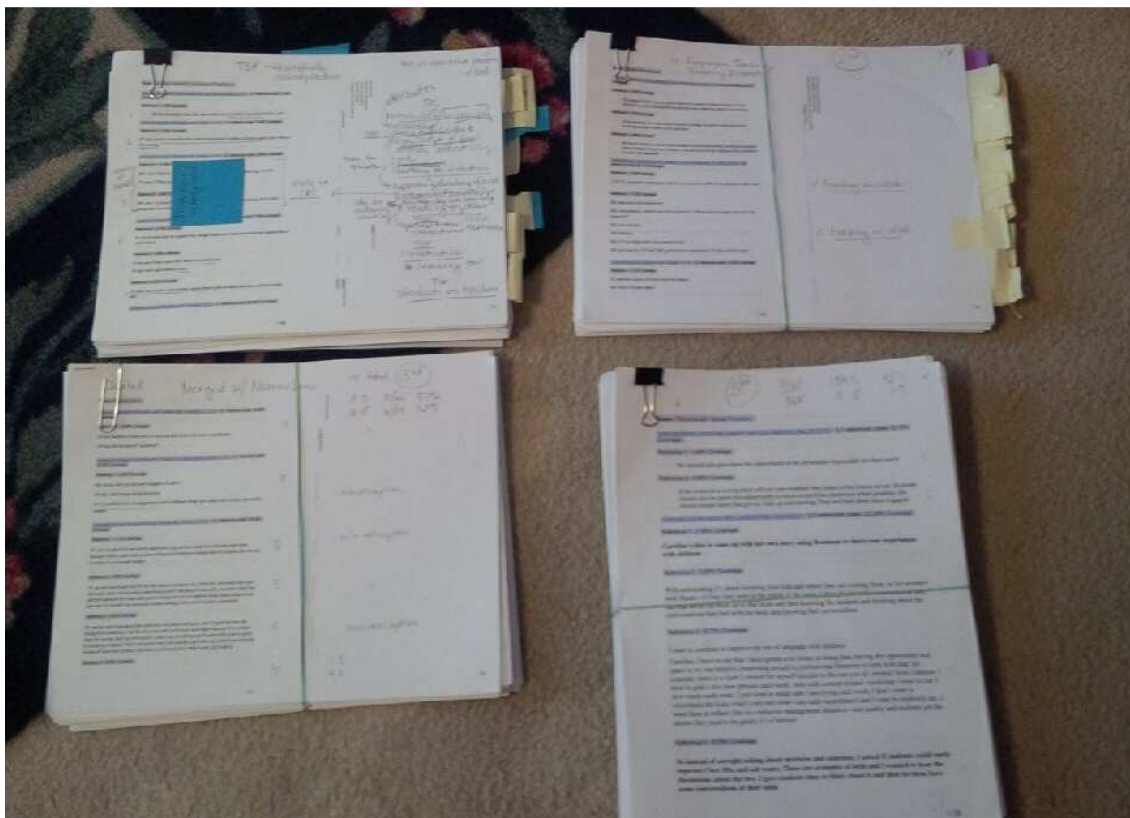


Figure 3.34 *Data Manipulation Sets*

While manipulating my data, I was also writing and rewriting definitions to define the categories I had created. Several categories merged including “assumptions” and “misconceptions” which became “beliefs.” I made sure that each piece of data within a category held the same attributes within that particular category. I had ten remaining

categories. A category was only created if it held more than ten pieces of data within the particular code. Table 3.8 shows the final codes from the participant's data (see Appendix F). In addition to coding the data from my participant, in order to investigate what I learned as a White researcher, I coded the data I collected on myself.

Table 3.8

Final Participant Categories

Final Participant Categories	
Theoretically Sound Practices	1
Instructional Practices for Emergent Bilinguals	2
Novice Teacher	3
Language used with Children	4
Beliefs	5
Cross Cultural Experiences	6
Learning to teach through Conversation and Observation	7
Dominant Identity	8
Community Building within Classrooms	9
Sociocultural Centered Teaching	10

Analysis of the Researcher Data Set. The process for analysis of the researcher data set resembled the process of data analysis of my participant. I uploaded the data of myself into NVivo including field notes, my travel journal, and assignments from study abroad such as my culture and language narrative, the native Spanish speaker interview, and a post study abroad reflection. I then systematically highlighted key words and phrases within NVivo. As I completed the highlighting process I looked for similarities

and differences among the pieces of data once again carefully considering each piece. Again I engaged in the constant comparison of my data noticing similarities and differences (Glasser & Strauss, 2009). The initial resulting categories are shown in Table 3.9.

Table 3.9

Initial Researcher Categories

Initial Researcher Categories	
South American Culture	1
New Thinking	2
Revisiting My Beliefs	3
Personal Biases	4
Observation Perspectives	5
Traveling Strategies	6
Teaching Feedback	7
Feeling Uncomfortable	8
Traveling Experiences	9
Teaching Strategies Used at Santa Cruz	10
Santa Cruz Guidelines	11
Santa Cruz Noticings	12

Through category refinement I omitted one category and revised the names on several other categories and wrote definitions to define my categories (see Appendix G). As I read and reread the data in categories I eliminated, refined, and combined categories

within NVivo (see Table 3.10). The salient features were key as I went through these steps. Fewer pieces of researcher data made this process simpler than with the copious amounts of data I had from my participant.

Table 3.10

Final Researcher Categories

Final Researcher Categories	
Learning to Teach through Conversation and Observation	1
Instructional Practices for Emergent Bilingual	2
Strategies for Cultural Connection	3
Beliefs	4
New Thinking	5
Theoretically Sound Practices	6
Cross Cultural Experiences	7

The result was the creation of seven categories (see Table 3.11) that document my experiences during study abroad as a White researcher. I followed the same protocol only showing categories with more than ten pieces of data in them.

Theoretical Saturation. Theoretical saturation occurred through the reading and rereading of my data in order to ensure thorough saturation of each category. Glasser and Strauss (2009) explain the process of theoretical saturation as the process of, "coding incidents for the same category a number of times" (Location 1910-1918). This system allowed me to determine which data incidents led to new incidents of data. Theoretical saturations, when engaging in the constant comparative method of data analysis, assisted me as I demarcated and saturated each category. Looking across all my categories

allowed me to create findings which cut across all my categories and across data analyzed from Caroline and myself and those categories created. As I read Caroline's final categories (see Table 3.8) and my revised categories (see Table 3.10) I culled the data again merging Caroline's categories with my categories based on common patterns throughout each one. I eliminated, refined, and combined those categories within NVivo creating a total of nine categories (see Table 3.13). These findings will be the focus of discussion in Chapter 5.

Table 3.11

Final Categories

Final Categories	
Beliefs and Knowledge of Participants (Caroline & Researcher)	1
Dominant Identity of Participants (Caroline & Researcher)	2
Cross Cultural Experiences of Participants (Caroline & Researcher)	3
Participants (Caroline & Researcher) Learning to Teach Through Conversation & Observation	4
Theoretically Sound Practices	5
Community Building within Learning Spaces	6
Sociocultural Centered Teaching of Participants (Caroline & Researcher)	7
Instructional Practices of Participants (Caroline & Researcher) for Emergent Bilinguals	8
Language of Participants (Caroline & Researcher) Used with Learners	9

Trustworthiness

Lincoln and Guba (1985) explain trustworthiness as a means to support the claims made in a research study. There are steps that the researcher needs to engage in during the study to establish trustworthiness. The acts that I employed throughout my study to build trustworthiness included: prolonged engagement in the settings, triangulation of my data, member checks, and the creation of an audit trail. To ensure the likelihood of my research being deemed trustworthy I engaged in several strategies. Procedures used to access trustworthiness in my study included: credibility, transferability, and dependability, and confirmability.

Credibility

Several steps are needed within a research study in order to establish its integrity. These activities increase the probability of credible findings (Lincoln & Guba, 1985). To establish the credibility of my research I engaged in: prolonged engagement in the setting, triangulation of my data, negative case analysis, and member checks.

Prolonged engagement. Lincoln and Guba (1985) state, "...prolonged engagement, is the investment of sufficient time to achieve certain purposes: learning the 'culture,' testing for misinformation introduced by distortions either of the self or of the respondents, and building trust" (p. 301). During study abroad we would experience being part of a diverse culture while teaching emergent bilinguals, simultaneously interrogating our own beliefs. Prolonged engagement was established by observing the Santa Cruz children prior to beginning teaching them. Eating lunch each day with the Santa Cruz children at the site allowed me to get to know the children and their culture. In addition, participation in afterschool clubs allowed me to work with the children

longer. Teaching teams supported the credibility of my prolonged engagement because it seemed impossible to teach alone.

My work as a supervisor the previous school year at David Turn Elementary School enabled me to begin establishing myself as a cultural community member. The fifteen weeks I spent at David Turn Elementary enhanced my creditability. Knowing Caroline's coaching teacher also establishes credibility since we had built trust together from my previous work with her when she was a pre-service teacher. Weekly visits to David Turn Elementary School from August through December also establish prolonged engagement in this study.

Triangulation. Triangulation is the act of bringing more than one source of data to bear on a single point (Marshall & Rossman, 2011). Data from multiple sources assists in corroborating the research, thus strengthening its confirmability. Triangulating the data involves collecting data from multiple and different sources (Lincoln & Guba, 1985). Through the utilization of several methods for collecting data including: field notes, travel journals, videos, course assignments, classroom and planning artifacts, and three informal interviews patterns data was triangulated (Maxwell, 2005; Lincoln & Guba, 1985; Hubbard & Power, 2003). Categories emerged from the data through triangulation.

Negative case analysis. According to Maxwell (2005), "Identifying and analyzing discrepant data and negative cases is a key part of the logic of validity testing in qualitative research" (p. 112). There are instances of data throughout my study that do not make sense or connect to the patterns established. For example, the categories of "parent" not fit my criteria of having more than ten pieces of data within the particular

category. The “parent” category did provide information about how Caroline interacted with the parents of her children.

Member checks. Member checks establish credibility in research through the researcher engaging with their participant to ensure that they understood what the participant meant (Marshall & Rossman, 2011). Member checking was ongoing through the duration of my research. Member checks occurred in September, October, November, and January. Member checks were completed by providing Caroline with written transcripts in order for her to explain her meaning and give her opinion. The final phase of my research involved concluding member checks with Caroline, which completed the study. I engaged Caroline in a final member check in May (see Appendix D). This member check clarified data from previous conversations, weekly reflections, travel journal entries, and field notes.

Transferability

According to Marshall and Rossman (2011), transferability defines the findings of a study, making it helpful to others in similar positions with similar research questions. Lincoln and Guba (1985) are quick to clarify though that, “...the naturalist can only set out working hypotheses together with a description of the time and context in which they were found to hold. Whether they hold in some other context at some other time, is an empirical issue...” (p. 316) and left up to future readers to decide if findings could apply to their settings. The ways I worked to establish transferability in depth descriptions and prolonged engagement, as well as, establishing a solid theoretical framework with which to base my research. The theoretical constructs about the benefits of study abroad and the foundations of culturally relevant pedagogy I based my research

on were continually referenced during data analysis. Throughout all phases of my research I continued to refine my hypotheses. Another way I established transferability for my research was through the use of thick description (Lincoln & Guba, 1985). Using a thick description when describing my participants and settings of my research allows the reader to better determine if my work will be transferable to their studies.

Dependability & Confirmability

To assert the dependability of a study, the researcher must account for a logical, traceable, and documented data process. Lincoln and Guba (1985) explain that by creating an audit trail of data and analytical processes ensures that the data is authentic and analysis verifiable. The ways this was accomplished in my study was through the collection and organization of field notes, notes amassed in research journals, and video tapes of engagements and interviews conducted throughout the study. Confirmability is ensuring that the interpretations of the data collected are not creations of the researcher, but can be linked clearly and accurately to the data. Lincoln and Guba (1985) suggest using an auditing procedure to accomplish this. I enlisted several strategies for keeping an audit trail of my data. Prior to beginning this study I created a prospectus that described the research study I was proposing. During my research, the organization of my dated data included: field notes, travel journals, and video tapes, which also created an audit trail. During data analysis, in order to establish credibility, I created categories with accompanying definitions. Detailed notes from data collection and member checks are also means which ensure confirmability for my research.

Ethical Issues and Reciprocity

Collecting copious sums of data has no relevance on a study if ethical standards are ignored. Marshall and Rossman (2011) document specific techniques to defend an ethical research study encompassing Institutional Review Board (IRB) approval, informed consent, ethical interactions with the participant, and maintaining the participant's privacy. I subjected my study to the IRB for approval. I received informed consent from Caroline prior to the onset of collecting data from her. I also created pseudonyms to contain information about the participant, locations and all other individuals in this study.

Due to the sensitive nature of this study, I exhibited respect for the beliefs and stance of Caroline, her coaching teacher, and the children at Santa Cruz School and David Turn Elementary School. I refrained from assigning judgment to any thoughts that may differ from my own. Guiding a study on culturally relevant pedagogy as a White woman could produce challenges for me in another culture. Gaining respect as an outsider as I entered the Santa Cruz School environment required learning about their community, gaining their trust, and following the expectations the school sets for visitors. Additionally the same requirements held true as I entered the classroom with Caroline during her internship.

Another ethical factor to consider was that after working closely with Caroline in Ecuador and experiencing a trip abroad together, we gained a unique working friendship which could create challenges when I became her supervisor. Experiencing uncomfortable feelings of the unknown does bring individuals closer together. Balancing our friendship from our shared experience abroad while shifting into the role of her

supervisor was vital. It was important to hold Caroline accountable for her responsibilities during her internship in spite of our relationship as researcher and participant. In addition, I worked to grow Caroline as a professional and her knowledge base as a future teacher. A priority for me during this study was to also give Caroline the space she needed to engage in practices as a pre-service teacher on her own accord.

Limitations and Considerations

Despite carefully planning this research study, there were limitations to examine. As Marshall and Rossman (2011) state, “All proposed research projects have limitations; none is perfectly designed” (p. 76). A key to recognizing those margins is to avoid statements that claim generalizability and conclusiveness about one’s study. I am aware that there are confines to this study’s design and its conceptual framework. The study abroad trip was twenty-five days which restricted the study because of its brevity. The internship was fifteen weeks long which restrains this study because in the parameters of a school year, this is a short period of time. For example, I engaged in as many experiences as were offered to help acclimate to a foreign country as quickly as possible. In addition, during Caroline’s internship, I engaged her coaching teacher in conversations with Caroline and me regarding the culturally relevant practices Caroline wanted to implement.

Conclusion

Choosing a qualitative research methodology allowed me to thoughtfully engage in a study abroad experience alongside Caroline while exploring the possible impact of the trip abroad on the implementation of culturally relevant practices in her internship classroom. Through the use of field notes, travel journals, videos, weekly and video

reflections, classroom artifacts, and informal interviews I was able to gather a variety of data to support uncovering the ways in which CRP develops. The next chapter will provide the reader with an understanding of the elementary education program curriculum. It will also provide an explanation of my travel to Ecuador exploring new cities and towns along the way encompassing my teaching journey at Santa Cruz School. The reader will then return to America to get a glimpse into the context of Caroline's internship placement.

CHAPTER FOUR

CONTEXT AND CURRICULUM

Any research study is complex but when the study encompasses two continents, it is even more multifaceted. The nature of this research is tedious because it explores culturally relevant pedagogy (CRP) in two countries, Ecuador and America. It is because of this that I am dedicating a chapter to the contexts of this research and the curriculum that it encompassed. Maxwell (2005) defined the context of a qualitative study as an integral component because the researcher must consider the influence of the context on the participant's actions.

The questions I sought to answer during my research included:

- 1) What can a White pre-service teacher and White researcher learn about culturally relevant pedagogy from a study abroad experience in Ecuador?
- 2) What impact, if any, does a study abroad experience have on a pre-service teacher's implementation of culturally relevant practices during her internship?

The overall purpose of the study abroad course was to provide elementary education students from a teacher education program at a large southern university with a bilingual, multicultural experience, to help them grow and deepen their understandings of culturally relevant teaching. This first-hand exposure would afford elementary education students the opportunity to better understand and implement what they had learned about culturally relevant teaching in their coursework through a lived experience. This cultural

expansion would help the pre-service teachers deepen their knowledge regarding the strength of culturally diverse children. CRP would also be uncovered, in general, by placing pre-service teachers in a minority position. Becoming a culturally relevant practitioner means examining one's own culture and advantages within one's membership to a culture in the majority (Howard, 2010). Research on the impact of study abroad indicate that White pre-service teachers do feel the effects of being in the minority while participating in study abroad, regardless of the length of time in their study abroad location (Malewski & Phillion, 2009).

Situating the Study

The context of this study is grounded in a study conducted by Dr. Davidson, an Associate Professor in the Department of Instruction and Teacher Education at a large southern university. Research states that education students need the opportunity to develop cross cultural competencies in order to be better prepared to work with the racial, ethnic, cultural, and language diversity in their classroom (Cushner, 2007; Keengwe, 2010; Malewski & Phillion, 2009). Due to a dearth of study abroad opportunities for education majors at her university, Dr. Davidson coordinated a course specifically designed for education majors. The course in Ecuador allowed elementary education students to gain experience traveling abroad, participating in the South American culture in Ecuador, while also having the opportunity to teach emergent bilinguals. Required readings, group dialogue, team planning and teaching were all part of the study abroad experience. In addition, on the weekends, and after school hours, the elementary education students were able to experience the local cultures of different regions of Ecuador. I was able to participate in this study as a graduate assistant, and as a

participant, while completing my own study with one of the elementary education teacher participants. As a graduate assistant, I engaged in the interview process, assisted in development of the syllabus, co-led book club discussions, and fielded questions from the elementary education students. Dr. Davidson's study was broader, asking how one (multiple elementary education students on study abroad) engages in other cultural environments to develop and maintain, and to extend, intercultural sensitivity. My study was a more focused study, researching culturally relevant practices with one elementary education student/pre-service teacher.

Teacher Education Program

Caroline's Program of Study

Caroline entered the large, southern university as a freshman elementary teacher education candidate anticipating the opportunity to study abroad, knowing there were many possibilities for study abroad travel in certain degree programs. However Caroline stated, "I knew that my greatest experience would come from a trip pertaining to education" (Caroline's Study Abroad Application 2/2013). Prior to Caroline's trip abroad, she began the process of admittance to the professional program of teacher education.

Caroline fulfilled the required 60 hours of coursework, test requirements, and other components for entrance into the professional program (see Appendix H). Once admitted, she participated in a day and a half field experience course during the spring of her junior year. At that point, Caroline took several methods courses, including Elementary Literacy Instruction, and Elementary Math Instruction and a junior year internship course. These courses not only helped prepare Caroline for study abroad, but

were introductions to culturally relevant pedagogy. The junior year internship provided Caroline with some teaching experience prior to study abroad in Ecuador.

Internship I is the program requirement that Caroline completed after study abroad. Internship I requires that pre-service teachers participate in their internship classroom two days a week, Wednesday and Thursday, building toward a full-time, two week, immersion in the classroom. Internship I requirements include a weekly reflection log, three teaching videos with accompanying reflections, and engagement in four formal observations conducted by the pre-service teacher's coaching teacher and supervisor. An additional requirement for Internship I was three field meetings over the course of the semester to encourage learning across schools with varying socioeconomic and demographic needs. More regarding Caroline's role in Internship I will be discussed later in the chapter.

Supervisor's Role in Internship I

Although I did not work specifically with Caroline during her junior spring internship, I am familiar with the responsibilities required for its completion. This knowledge allowed me to know some of the expectations Caroline had during her junior spring internship so that I could support her in accessing that new learning during study abroad. The larger role I played in Caroline's program was that of her supervisor post study abroad. While researching, I supervised three pre-service teachers, including Caroline, during Internship I. Prior to the beginning of the internship, I confirmed David Turn Elementary School would host pre-service teachers for the semester and worked closely with the principal to find teachers willing to coach and support pre-service teachers. Prior to the beginning of the internship, I contacted the coaching teachers to

inform them of start dates and to schedule a meeting to discuss relevant materials and our respective roles during the internship. I also prepared the pre-service teachers with placement information and their responsibilities.

My work with the pre-service teachers occurred weekly. Part of my role was to engage the pre-service teachers in reflective conversation to support their connections between theory and best practices as well as general discussions involving their teaching roles. My job involved noticing and naming teaching practices while also dialoguing with the pre-service teachers about ways they could implement practices they learned in their methods courses. I completed informal observations and three formal observations with follow-up coaching conversations. I also read, responded to, and scored their weekly reflections and video reflections, as well as any other required assignments. Once a month, the pre-service teachers at David Turn Elementary School, along with pre-service teachers from two other schools within the same district, participated in a field meeting. During this time, Dr. Davidson would lead the pre-service teachers in meetings that included developing a professional teacher stance, instructional video sharing with reflective coaching conversations (pre-service teachers were intentionally paired), and dialogue regarding use of language to facilitate learning, as well as, internship celebrations and challenges. I worked closely with the pre-service teacher's coaching teachers and reflected with them in relation to the content, practice, and delivery of their pre-service teacher's lessons.

Study Abroad

Study abroad is not a requirement in an education major's program of study. However, study abroad can cultivate pre-service teachers' cultural understanding. Education majors at the large southern university Caroline attended did not typically access courses offering trips to other countries. In fact, the tight sequence of courses in their program of study often prevented education majors from participating in study abroad opportunities. Other roadblocks included the cost of study abroad, availability of study abroad education trips, and the competitive vying for a position on available trips. The two trips for education majors included touring the Reggio Emilia schools in Italy, and studying education in Norway. Another reason for the lack of education majors participating in trips abroad is that they do not see the clear connection between studying abroad and the possible beneficial impact of learning about culturally relevant practices which can influence their future teaching. It was, however, for this reason that it was so important for Dr. Davidson, an Associate Professor in the Department of Instruction and Teacher Education, to initiate the study abroad trip to Ecuador.

Interviews and Pre-departure Meetings

Due to the limited number of available positions on the trip, it was necessary to interview the individuals who would be chosen to travel to Ecuador. Two graduate students (including myself), were invited to participate in the study abroad trip. After completing an application, the education students were invited to come in small groups to interview. A Masters in Education student, and six undergraduate students, proceeded through the interview process. Following the interviews, a team, including the professor

of record, Dr. Davidson, an Ecuadorian staff developer, and I determined the education students who seemed best fitted for this trip.

Pre-departure Meeting #1. Once the traveling group was determined, three pre-departure meetings were scheduled. The first meeting, scheduled for March 22nd lasted two hours and involved the participants getting to know each other, the course overview, and general coordination of study abroad. At that point, the entire group got to meet each other as well. We had a varied group of students including: two doctoral candidates, a Master's in Education student (who was the only male), and six undergraduate elementary education students. We were also introduced to the text we would be reading titled, *Bridging literacy and equity* (Lazar, et al., 2012). This text would be a touchstone text for our trip. We would begin reading the text prior to the trip and while abroad would continue with book club.

Pre-departure Meeting #2. April 12th was our second meeting, lasting three hours, and involved discussions on culture and the classroom along with learning of intercultural sensitivities. During this pre-departure meeting, we learned how surnames are used in Ecuador. Learning how surnames communicated class status and gender status structures, via the woman's name incorporating the name of her father, mother, and "de" preceding her husband's name, helped us to understand the Ecuadorian cultural practices of names. At each meeting, we learned a few basic Spanish terms that would aid our communication skills. Table 4.1 shows the words learned at this pre-departure meeting. They incorporated many of the foods we would encounter in Ecuador. Articles about Ecuadorian culture were provided for us to read as were articles about teaching emergent bilinguals. We also learned tips that would make our trip more manageable

Table 4.1

New Terms from Pre-Departure Meeting #2

English Term	Ecuadorian Term (Spanish)
Sister	Hermana
Brother	Hermano
Water with bubbles	Agua con gas
Mineral water	Agua mineral
Chicken	Pollo (pronounced poyo)
Beef	Carne
Shrimp	Camarones
Fish	Pescado
Guinea Pig	Cuy (pronounced koi)
Pork	Cerdo/Chanco (pronounced chanco)
How do you say	¿Cómo se dice?
Without	Sin
With	Con
Name	Nombre
What name do you go by?	¿Cómo te llamas?
Student	Estudiante

including the rule for eating vegetables: cook it, peel it, or boil it. We were advised against eating raw vegetables or fruits unless we could apply the previous rule to them. In most cases the water at our “teaching house” would create no problems for Ecuadorians because they are accustomed to the natural bacteria in the water. However, Americans’ digestive systems are not accustomed to the same bacteria, thus possibly making us ill. We were encouraged to boil our water or buy bottled water while in Ecuador. Another fact we learned was that the class system was the socioeconomic classification under which Ecuador still operated (<http://www.everyculture.com/Cr-Ga/Ecuador.html>). In

Ecuador, White individuals are the governing group and have economic power and control (<http://www.everyculture.com/Cr-Ga/Ecuador.html>). There is a large middle class that includes professionals, commercial, and service workers (<http://www.everyculture.com/Cr-Ga/Ecuador.html>). More than half of the Ecuadorian population is Black or “Indian” individuals who are not allowed entry to the social circles of wealth and power (<http://www.everyculture.com/Cr-Ga/Ecuador.html>).

In addition to understanding the Ecuadorian structure and terms, we also learned more about the school and our teaching opportunities. In the beginning, it would be our job to work alongside the teacher, getting to know the children, and learning about their classroom rituals while they taught. By the third week, we would be planning and teaching. (In actuality, this changed once we arrived in Ecuador.) We all were encouraged to consider other sites we would like to see while in Ecuador, to be discussed at our next meeting. We were also required to read and reflect from our touchstone text, *Bridging literacy and equity* (Lazar et al., 2012), in order to participate in reading response discussions.

Pre-departure Meeting #3. Our third and final meeting occurred on April 20th and lasted approximately five hours. At the final meeting, the group investigated curriculum and worked in teams to consider planning and teaching emergent bilinguals. Once again, we learned more terms (see Table 4.2) that would help us during our trip. The list also includes some teaching terms that we felt we needed to know in order to function well with children in the classroom. We also learned nuances about the Spanish language, including that in Spanish you pronounce each letter sound in a word.

Table 4.2

New Terms from Pre-Departure Meeting #3

English Term	Ecuadorian Term (Spanish)
A greeting	Mucho gusto
To live	Vivo
How you feel/to be	Estar
Where you are/I am	Estoy
Like	Gustar
Hurry up	Apurate/Vamos
Jacket	Chaqueta
Eyes on me	Mirame
Listen to me	Escúchame
Be quiet (nicely)	Silencio
Shut up (bad)	Cállate
Heart	Corazón
Hair	El pelo
Brush hair	Cepillo del pelo
Brush teeth	Cepillo de dientes
Brushing hair	Cepillado el pelo
Come here	Ven aqui
No thank you	No gracias

Our Ecuadorian staff developer discussed what we could expect at Santa Cruz Elementary School. The school and atmosphere would be friendly and we could expect to be hugged and kissed; Ecuadorians do not have strict guidelines involving personal space. Teachers are much respected in the Ecuadorian culture. The parents admire and trust the teachers; in other words teachers have the final word. Other school details that were brought to our attention included protocol for the cafeteria suggesting that we could

follow the lead of the children our first few days there. We were also reminded that we cannot flush toilet paper in Ecuador. The Ecuadorian staff developer encouraged us to be flexible at Santa Cruz because the power could go out and the Internet connection could be unreliable in the rural community in which we would be living. Because of our high altitude of approximately 10,000 feet, near the volcano Cotopaxi, it would be easier for our body to digest food in the daytime. We would attempt to follow the eating habits of the Ecuadorians, who typically have their largest meal at lunch, and eat a small meal in the evening.

Our Ecuadorian staff developer also gave us a mini lesson on the community and what a typical day for a family entailed. In the case of Santa Cruz, the school was built to help the families who worked at the flower farm (also where the school was housed). A small number of families pay a full tuition for their children to attend Santa Cruz School. The school is funded through a foundation connected with the flower farm and the majority of children attend Santa Cruz at no cost, including meals, snacks, showers, and after school care. Due to the success of the school (children scoring well on mandated tests and learning English at an early age), families of children not zoned for the school opted to pay tuition to have their children attend. In addition, parents take turns participating in the up-keep of the school. In a typical morning, the family wakes up at 5:00 A.M.. Typically, the mother does a major portion of the household work and responsibilities around the house in the morning. The children ride the bus, walk to school, some bringing their animals to the school for grazing during the day. After the children have spent the day in school, they are picked up at 4:00 P.M. Once home, children help their parents with households tasks.

Preparation through articles, video, and discussion is an important step prior to completing a study abroad. This type of preparation generates conversation about emergent bilinguals, issues of inequity, White privilege, and theories and research on best practices (Butvilofsky, Escamilla, Soltero-González, & Aragon, 2012). A new depth of learning originates at arrival. After four months of preparation, it was time for our adventure to commence. Our next stop would be the airport to embark on our journey to Ecuador.

Journey to Ecuador

The following story will tell the 25 day journey of a White researcher and those of the White participant, Caroline, as we traveled from our home country to an adventure in Ecuador. Ecuador is a Spanish-speaking country in South America, with a population of approximately 15.2 million. Sixty-five percent of the population is Mestizo (of mixed indigenous and Spanish culture), twenty-five percent of the population is of indigenous decent, seven percent is Spanish, and three percent of the population is Black (CultureGrams, 2013) (see Figure 4.1). Ecuador is teeming with diverse cultures. Each region influences its political and internal alliances. A commonality across Ecuador is the importance of familial affiliations. In many families, relationships surpass other commitments.

Journey Beginnings

On the morning of May 9th, I said goodbye to my dog and the predictable nature of my lifestyle. My husband and I picked up my colleague and trip roommate, Emma, and we were deposited at the airport. We began meeting our fellow traveling companions at check-in. We had one stop en route to Quito, Ecuador. As I entered the airplane, I felt

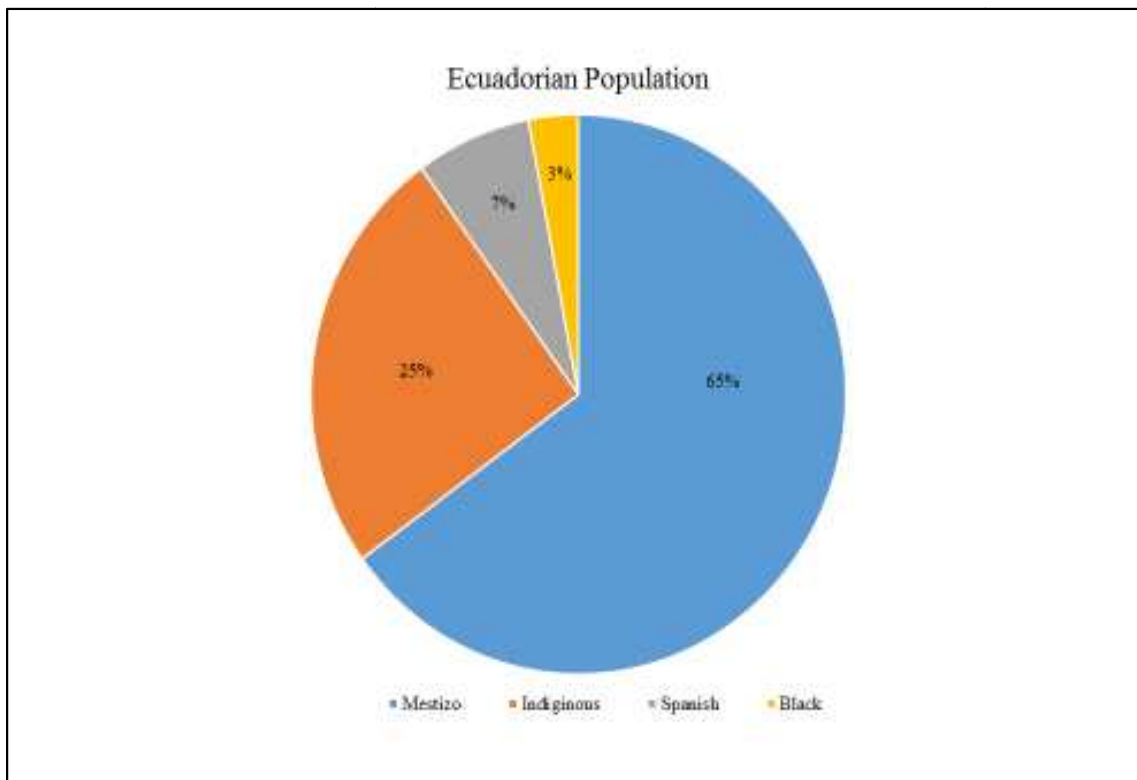


Figure 4.1 2013 *Ecuadorian Population*

as though I was being keenly observed because I was unlike the individuals already seated. I was in the minority in a sea of Spanish-speakers, who had tan skin and dark hair, yet I was still privileged because I am White. I could hear Spanish being spoken all around me. In fact, when the announcements were made, they were first in Spanish and then in English. I was unaccustomed to hearing English spoken as a second language as I waited my turn to know what the airline stewardess explained what was happening next. I did manage to say “gracias” when my tray was taken away. I perceived that my attempts at another language were only token phrases. I determined to improve upon that. Quito is in the north central location of Ecuador just below the equator. Because its location is almost directly south of Miami we did not have a time change to which to adjust. We had

two flights, the first leg to Miami. From there we departed on a three hour afternoon flight arriving in Ecuador at 6:30 P.M.

Arriving at the terminal, I had initial feelings of excitement recognizing a few Spanish words around the airport and obtaining a new stamp in my passport. After going through customs and having our bags screened one more time, we met our trip tour guide, Ana, and bus driver, Fred. The Quito airport provided us with an hour drive to our accommodations giving us the opportunity to acclimate. The responsibilities I had as researcher, coupled with the exhilaration of being in Ecuador, were difficult to navigate.

Caroline, the focus participant in this study had a similar experience to mine when she arrived in Ecuador. She wrote:

As soon as I got on the plane in Miami, I knew that I was about to be in for a culture shock. As I walked down the aisle of the plane looking for my seat, all I could hear was Spanish being spoken. I was leaving a place where I felt comfortable and safe for basically the unknown. Visiting a country where you do not know the language is extremely overwhelming. Feeling like you will not be able to communicate if something goes wrong is scary. (Caroline's Travel Journal 5/2013)

Caroline also extensively compares Ecuadorians to Americans in her journal. She feels that Americans spend more time working alluding to Ecuadorians spending less time working. Caroline does not feel Americans are kind and caring. Yet she writes of her impression of Ecuadorians as being kind individuals. Caroline also believes that Ecuadorians engage in genuine conversations that do not occur in America because of the hectic lives of Americans. She recognizes the uniqueness of the Ecuadorian culture,

which afforded her opportunities to learn more so as to contribute to her knowledge base as an educator. Caroline and I both sensed the excitement of being in an unfamiliar environment. Once we arrived in Ecuador, both Caroline and I needed the chance to acclimate the newness of our surroundings. It was challenging as I processed my own experiences. I gave Caroline and myself the opportunity to adjust to our new setting before engaging her in conversation.

During our drive, Caroline did not feel well. She felt that it was probably due to a personal physical problem, or the altitude, and possibly hunger. Unfortunately, Caroline's ailments continued throughout the entire trip. Her health was a serious issue, especially riding in the bus. Caroline opted out of several trips including going to get pizza in a neighboring town, Latacunga, and the day trip to Otavalo because it would be necessary to stop frequently for her and she would feel ill the entire trip. Caroline constantly focused on her health, understandably, during the entire trip. Caroline's health did offer challenges because she was unable to teach on one occasion and felt sickly often.

Caroline wrote:

I think that my most challenging experience was being as sick as I was in a foreign country. It was very hard for me to stay positive and full of energy when all I wanted and needed to do was to sleep and get better...I did not even think I could be as sick as I was and it took a toll on me emotionally. (Caroline's Travel Journal 5/2013)

Caroline's illness impacted the time we spent together because she spent several afternoons resting in bed. She had to make two trips to the drugstore. On one of those visits, Caroline became overwhelmed and upset. I was able to assist her in inquiring of

the pharmacist for the medication she needed. Being sick in another country is very taxing, but especially for Caroline when she needed to buy medicine. Caroline wrote in her journal that her feelings of illness were so bad, “several times I thought I needed to be in the hospital for an IV which heightened my anxiety.” Caroline’s illness affected our planning and discussions afterschool as well as our trips. I had planned to utilize our bus rides to engage in conversation, but she opted out of several trips or took medicine that required her to rest while we rode.

Quito

We arrived at a quaint hostel in Quito, the capital city of Ecuador, in the neighborhood of La Mariscal. The owners were friendly and welcoming. A few of the employees could speak English and some only knew Spanish. This information is important to the context as it adds to the rich, thick description of data that helped me uncover my findings. There was bottled water for us. We were informed breakfast would be served in the morning. A group with Ana, the tour guide, left to get dinner even though it was 9:00 P.M. I was cautious as we began our walk and was immediately on high alert. Within minutes, Ana turned us around to head to the restaurant in another direction. In preparation, I had read on the American Embassy website that American tourists needed to be aware when traveling in Ecuador. I have always been a vigilant traveler but I was surprised to immediately feel frightened. Upon our arrival at the restaurant, I was excited to try my Spanish. The menu matching pictures with words and using my background knowledge helped me determine what I wanted for dinner. I also utilized the help of my fellow traveling companions and Ana. When children use their background knowledge, they are more actively engaged with the text and have a better

understanding when making this type of connection (Pritchard, 1990). The same was true for me.

In order to acclimate to the Quito's high altitude, we spent the next two days in Quito sightseeing. However, the Embassy was one of our first stops. As any guest in someone's home, you want to know the rules to follow. Our Embassy visit was an opportunity to learn about ways we could be safe travelers, smart tips for anyone visiting another country. After learning about safety precautions as foreigners, our touring began. Old Town Quito was a hub of churches and cathedrals. Guitarists strummed local music during lunch. After finishing, they walked to each table offering to sell their CDs. We learned that any musician or entertainer can enter any restaurant, play their music, solicit tips, and sell their product. This practice allows all individuals to make money in whatever ways they can.

We visited the Archbishop's Palace in the afternoon. Within moments, I felt nervous when three armed guards ran by me, and alternately felt excitement when a local band began playing. The rest of the afternoon, I soaked in the environment, the locals, the dogs that wandered the streets, avoided a possible pick-pocketing incident, and also managed to practice my Spanish. One thing I noticed about the Spanish language was that it took very few words to say what I needed to versus other languages, such as French. For example, to order something in French I would say, "Je voudrais commander," versus the Spanish, "Me gusta."

We walked to a restaurant neighboring our hostel for dinner, which involved a local band and dancing. Due to our large group, we were seated in an upstairs portion of the restaurant. A band was setting up where we were seated and a large family began to

gather. Over time, the guest of honor, a grandmother, arrived for her combined birthday and Mother's Day celebration. The family invited our group to stay and enjoy the festivities. Eventually, family members began dancing and I was invited to participate. It was a wonderful invitation to be part of a family's personal celebration even though my dancing was not up to par.

The following day's events proved to be just as adventuresome when we took a taxi ride, rode the cable cars to Pichincha volcano, and went for a horseback ride along the volcano. The views of Quito were amazing from the top of Pichincha. We were able to be tourists as we put on ponchos and took our picture with a llama as we hiked to the top (see Figure 4.2). At the top, horseback riding, guided by local women, was offered for 10 dollars.



Figure 4.2 *Photograph of Researcher with Llama*

At the end of our day there was an opportunity to practice our bargaining skills at a nearby market. Ecuadorians use the American dollar, so it was not necessary to

exchange our money. The challenge at the market was that once I engaged the seller in an asking price, they continued to offer other prices, making me feel awkward if I did not purchase an item.

Shopping Endeavor. After several days of acclimating to the altitude and culture in Quito, we left for Lasso where Santa Cruz School was located. On our way out of town, we stopped at a nearby mall where we had access to a pharmacy, clothing stores, and Supermaxi, a local chain store similar to Walmart. All the trip participants had been paired up to prepare evening meals for certain days of the week. We would eat breakfast and lunch (the Ecuadorian equivalent to our dinner) at the school. It was up to each pair to purchase the food items they would need for the next three weeks, and additional items, in case we got hungry. We were also responsible for any personal items we might want or need. The shopping experience was difficult. Emma, my cooking partner, and I began our shopping experience feeling hopeful. There were many items we recognized based on how they looked. Reading labels was challenging. We relied on our ability to read environmental print to determine what items we were purchasing. There were a few things we learned such as: alcoholic beverages are not sold on Sunday, and peanut butter is not eaten in Ecuador, but instead is used in cooking. After spending over an hour shopping, we left satisfied that we had acquired the ingredients for our meals. We also splurged on Amour cookies, a popular brand in Ecuador, as well as some chocolate. Once we all finished shopping, we began our two hour journey to Lasso, Ecuador (see Figure 4.3).



Figure 4.3 *Map Showing Quito and Lasso*

Santa Cruz School

After a ride down a bumpy, dirt road we arrived at the school and “teaching house” at Santa Cruz School (see Figure 4.4), in Lasso, where our group would be living. Lasso is an Andean (of the Andes) community. The majority of children in this region of Ecuador live in poverty (www.santacruz.org).

Santa Cruz School was established in 1999 through the Santa Cruz Company Limited, an Ecuadorian rose farm and exporter of roses, dedicated to the needs of social change and the environment (www.santacruz.org). Santa Cruz Foundation provides monetary support to Santa Cruz School. Many of the parents of the children who attend Santa Cruz School are employees of the rose farm and are encouraged to be active participants in the school. The school serves approximately 100 children ranging in age

from birth through high school. Mothers of infants are given time during their work day to spend with their babies to continue the bonding process that is crucial to early childhood development (www.santacruz.org). Santa Cruz Foundations' philosophy states:

Our integrated approach takes into account the whole range of children's and families' needs. It includes early child learning and primary and adult education and good health and proper nutrition for the entire community. The Foundation's interventions in all of these areas work together to support children and their primary caregivers thus creating healthier families and stronger communities (www.santacruz.org).

The school provides the children facilities for showering. Two meals are served daily, along with a fruit snack, and an additional snack at the end of the day. These practices are in line with the school's philosophy of good nutrition supporting the growth of the children's minds and bodies. The Santa Cruz Foundation works to create a lifelong learning environment benefitting the community through responsible, nourishing practices of social action by providing jobs for parents, a school for children, and a community gathering place.

There were two, one-floor, five bedroom, two bathroom, houses on the grounds. One home was for permanent teacher residents and the other for visiting teachers. We would resided in the home for visiting teachers. The female school principal, and a Santa Cruz teacher greeted us. We unloaded our groceries as quickly as we could and chose our rooms. A gorgeous bouquet of roses from the Santa Cruz rose farm welcomed us to what we would call home for the next 25 days (see Figure 4.5).



Figure 4.4 *Santa Cruz School*



Figure 4.5 *Santa Cruz Roses*

For the purpose of cleanliness, the principal, consistent with school protocol, had us remove our shoes when we entered the house. She explained some general information about the school, expectations, and house rules. The principal reminded us that all the materials at the house were donated, so if something broke, the school had to wait for another donation. Ironically, we were disappointed to learn that the washer had broken the week prior to our arrival. We were also asked to leave the house in the condition in which we found it.

Life in the House

The house had a kitchen with an eating area and a commons area, with a wood burning stove, where we spent time together as a group planning in the evenings. There were two people in each bedroom. The bathrooms were divided up so there were three bedrooms to each bathroom. The shower was the prettiest room in the entire house with its colorful blue tiles, the same tiles that made the children's bathroom attractive (see Figure 4.19). The irony of the beautiful shower room was that a lot of ugly incidents occurred in the bathroom. The sewer system in Ecuador is not very strong. Because of that, toilet paper had to be placed in a trashcan, not in the commode. This was one of the most uncomfortable requirements for me while I was there. The reality of that guideline was that it was too easy to forget because we were unaccustomed to that habit. This led to many bathroom incidents where the commode would not flush, creating stress within the entire house. At one point, both commodes were unusable. Among residents, the trial of new foods, along with the additional stress of traveling, created unmentionable situations with non-operating commodes!

We met with several challenges in Lasso, including the fact that although we had a stove, the oven in it did not work. This meant we would need to be flexible with the meals we planned because many of the meals for which we had shopped, required baking. Everything we made would have to be cooked on the stovetop. A personal learning curve for me was that in order to use the gas stove, I had to light the stove using a match. That may seem like a small thing, but I was terrified to light the stove because it was gas. I am proud to say that by the end of our time in Lasso, I was able to light the stove. Study abroad is not simply learning about another culture, but also pushing oneself to unexpected limits.

Another reality was that since the washer was broken, in order to have clean clothes, we had to wash our clothes by hand in the bathroom sink (see Figure 4.6). The

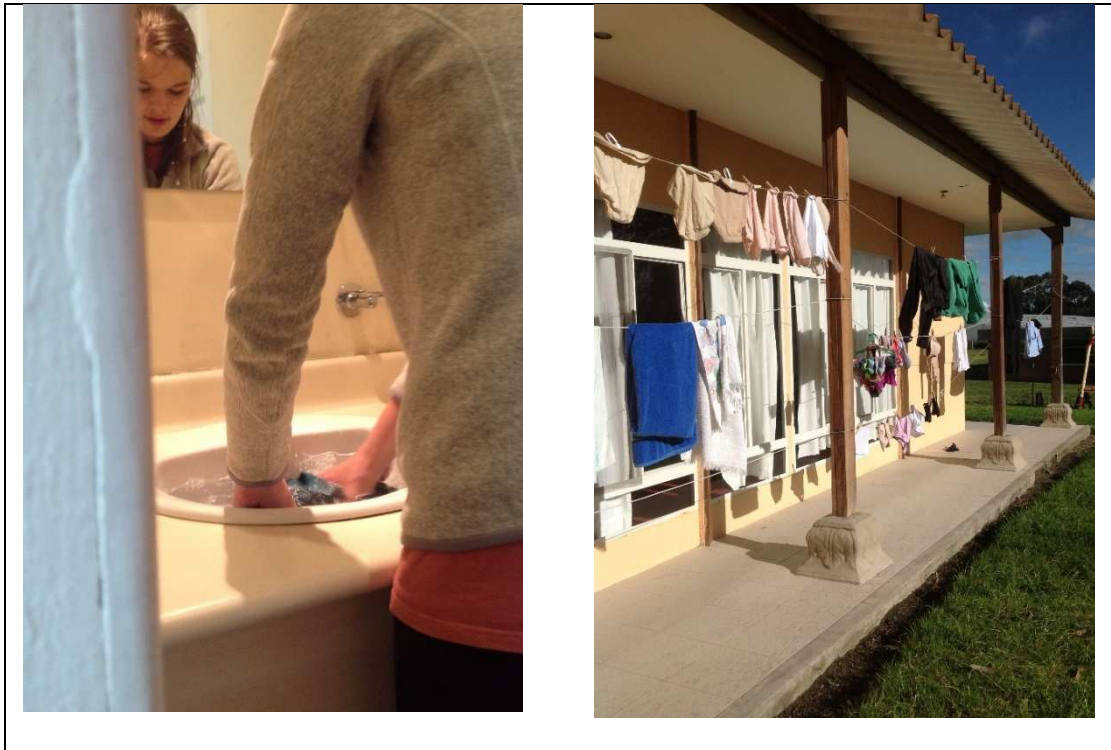


Figure 4.6 *Laundry at Santa Cruz*

sink was rather small, but we adjusted. There was also no dryer at the school. We were aware of that fact prior to our arrival and were encouraged to bring clothespins with which to hang our clothes. The problem we encountered was the lack of sun to dry our clothes. May is Ecuador's rainy season. That, and the cool temperatures, prevented the clothes from drying quickly. We became adept at coordinating clothes washing with the weather.

It was helpful to live on the grounds of the school since we were responsible for assisting with the care of the children in addition to teaching them. The children arrived in pajamas at 7:00 A.M. to begin their showers and to dress for their school day. We took turns with shower duties. Living on the grounds in the provided "teaching house" as a group was helpful since most teams spent several hours planning in the evening. We had weekly book club discussions connecting with *Bridging literacy and equity* (Lazar, et al., 2012) as a group. Staying together allowed us to discuss weekly events originating from our daily teaching and learning at Santa Cruz. The disadvantage to living on the grounds together was that it became an American community in the evenings. Instead of being forced to engage with the Ecuadorian culture through families with whom we might have stayed, we were our own cohort of teachers from America. I participated in my American habits as well at night. We spoke English except for the occasions when we practiced and searched for words for our next day's lessons. Had we lived outside the Santa Cruz grounds, within the Lasso community, our experiences might have been richer in the sense that we would have been forced to immerse ourselves even more deeply into the local culture. However, the complexity of living in family homes within the Lasso

community might mean lack of internet access for planning, inability to plan collaboratively in teams, and possibly no indoor plumbing.

One surprising factor was the cold temperatures of Lasso due to its high altitude. I knew, since it was Ecuador's fall season, to expect cooler temperatures. However, I was unprepared for the thirty-degree temperatures we experienced. Our only heat source in the house was a wood burning fireplace in the commons area (see Figure 4.7). Emma, my roommate, and I prepared for bed with hats, socks, and whatever else we could layer with each night. I learned by the end of my trip to utilize my laptop battery as a bed warmer.



Figure 4.7 *Wood Burning Stove*

Sightseeing

While in Lasso, our sightseeing continued on the weekends. We took advantage of local places to visit plus other extended weekend trips. Being immersed in the Spanish language in the community gave us the chance to form more meaningful connections that enhanced our engagements at Santa Cruz School because they helped us better understand the context of where we were living and teaching. Figure 4.8 depicts Ecuador with red dots representing the locations of our sightseeing excursions and the location of Santa Cruz in Lasso.

Home Visit. During our first week of school, we were invited by a child at Santa Cruz to visit her family home/hacienda. Her parents hired a local parent to drive us to their home and back since we did not have transportation at the school. Not all the elementary education students chose to go, but Caroline and I did make the short journey through town to their farmhouse in the countryside. Some of the permanent teachers at the other house joined us. It was another bumpy ride, much to Caroline's dismay. The father walked us around his property, where we viewed and became acquainted with the cows, which each had a name, such as Bindle pictured on the right with the red tag on her ear in Figure 4.9. He raised other livestock as well.

When we reentered their home, we were greeted with delicious chocolate cakes. A small surprise birthday party had been planned for the Masters in Education student in our group and a permanent teacher. We sang "Feliz Cumpleaños" which is the "Happy Birthday" song (see Figure 4.10). It was comforting to enjoy an evening feeling the warmth of a home (see Figure 4.11). I felt very welcomed and honored to be invited to

the family's home. This picture encompasses the feelings I relished that night. A parent hired by the family once again picked us up and returned us to the school.



Figure 4.8 *Study Abroad Excursions*

Cotopaxi. The first weekend at the school, our guide and bus driver picked us up early Saturday morning to drive us a few hours away to the volcano, Cotopaxi. We were warned in advance that the temperatures would be even colder there and accompanied with wind and rain. After a souvenir stop at the bottom of the volcano, we began the



Figure 4.9 *Bindle the Cow*



Figure 4.10 *Feliz Cumpleaños Celebration*



Figure 4.11 *Photograph of Home Visit*

uphill drive. Our guide had been correct to warn us of the possibility of not seeing the top of the volcano because there was too much fog and rain to see it as we arrived. After walking part of the way to the summit for pictures, we drove back down the volcano for a hike and picnic lunch. After arriving at Santa Cruz, we were able to spend the rest of the weekend gazing at constellations we had never seen in the southern hemisphere and recuperating from our first week. We used this time to do our laundry in the bathroom sinks, gambling that it might quit raining for our clothes to dry on the line.

Latacunga. The following week, the assistant principal invited us to his hometown, Latacunga, for dinner at a pizza restaurant. I was very excited to take this trip. It was a comforting aspect of the known for me. This time, at the end of the school day

we rode the school bus, with the children, (see Figure 4.12) into the town of Latacunga. Caroline opted not to go based on her reactions to the last jarring bus ride. While riding the bus, popular American songs played on the radio and we sang along with the children (who sang all the words in English!). We enjoyed seeing where several children lived as they were dropped off along the way. Some of the mothers waited for their children. The care of the assistant principal was noted as he made sure the children's backpacks were zipped up, while helping them off the bus, and reminding them he would see them in the morning. He would be riding with the bus driver in the morning, as was his practice, picking up children who rode the bus to school daily.



Figure 4.12 *Photograph of Santa Cruz School Bus*

When I got off the bus in Latacunga there was a notable difference between our group and the locals. I immediately felt conspicuous. There were many families walking down the street, many stray dogs, and older individuals standing and talking in shop entry

ways. I was informed that many dogs are either strays or their owners allow them to wander the streets. A cultural challenge for me was to ignore my instincts of wanting to save the dogs. Deep down, I recognized that this was my own savior mentality fighting within me.

We were observed curiously as we walked down the street. This trip allowed me to see the town in which some of our children lived and which was a much less rural setting than that to which we were accustomed at the school. The pizza was a delicious treat. As the evening continued, the restaurant became more and more crowded. After a lengthy dinner and chat with the assistant principal, another parent was called for our taxi service. We each gave them the required fare to return us to the school. Each extracurricular trip beyond Santa Cruz provided another cultural immersion experience that impacted my understanding as a White researcher.

Lasso Excursion. The following afternoon, several of us, minus Caroline, visited Hacienda La Cienega (see Figure 4.13). We rode the school bus, again with the children, to the end of Santa Cruz's property. We then walked the rest of the way to our destination passing cows, school children playing, and other locals along the way. When we arrived at Hacienda La Cienega, we took in the flora and fauna of the home that reminded me of a movie set. I had feelings of being transported to another place, far away from the challenges of the lack of heat and bathroom incidents. We enjoyed a lovely dinner set in the rustic surroundings of this colonial mansion. After dinner, a school parent and their son picked us up and drove us back to the school for a minimal fare. The struggles of day to day living in a new culture, coupled with the beauty of my senses as a tourist, all influenced my understanding of CRP as a White researcher. For example, the beauty of

the hacienda, the delicious foods, and the slower pace of life enabled me to embrace the Ecuadorian culture. In addition, the children who spoke their native language with ease and their adeptness at speaking English, while I could barely speak any Spanish, caused me to reflect on more deeply valuing the experiences and knowledge of children.



Figure 4.13 *Hacienda La Cienega*

Baños. The Battle of Pichincha, a nationally recognized holiday in Ecuador, gave us a school vacation. This presented our group the chance to travel to Baños, “town of baths,” where there were many waterfalls and spas, for a long weekend. As a group, we traveled with our tour guide for several hours on our bus. There were other buses of holiday travelers also going to this popular vacation location. Throughout the city of Baños, we observed the roasting of guinea pigs, a common food eaten by Ecuadorians.

We enjoyed a hike from the center of the city to Café Del Cielo, Coffee in the Sky, where we drank coffee while overlooking the cities' twinkling lights.

We had several selections of activities in which we could participate while in Baños. One included visiting the Rain Forest. Caroline, determined to see the rain forest, joined me with others on this adventure. We hiked through the Rain Forest to a local waterfall and enjoyed a lunch of grilled whole fish at the end. We also rode in dugout canoes and had a pottery lesson from an indigenous native while visiting their family on their compound. Although a tiring day, I enjoyed the experiences of seeing the green beauty of Ecuador. There were a large number of families who trekked to the waterfall at the Rain Forest to swim and picnic.

Santa Cruz Finale. The last week of our trip included taking a tour of the rose farm on the grounds of Santa Cruz, ending with a farewell dinner from the faculty and parent association of the school. The rose farm was a private, guided tour that allowed me an insider's look at how the roses are grown at Santa Cruz. A few of the elementary education students took advantage of the tour. Since Caroline was not feeling well, she opted not to go on the tour. We learned how many different types of roses are grown at Santa Cruz, how they are grown, and how they are maintained. The roses are shipped all over the world from Santa Cruz and are very important to the economy, not just at Santa Cruz, but throughout Ecuador. (Since returning home I have discovered them in American markets.)

For our farewell dinner, the parents from the parent teacher association of the school had begun cooking and grilling on school grounds in the early morning hours as they diligently worked to prepare a feast for us. They prepared chicken, beef, and pork,

along with corn and potatoes. We had a wonderful dinner with the school faculty (see Figure 4.14) and parents. It was quite a feast. We laughed and shared stories about our time at Santa Cruz. Concluding our celebration, we were each presented with the gift of a monogrammed mug.



Figure 4.14 *Photograph of Santa Cruz Faculty*

Our last day at Santa Cruz ended with a celebratory oral sharing from all the children telling what they had learned. We spent the morning finalizing the finishing touches on our presentation, which included a song in English and Spanish, along with a PowerPoint presentation of images of our time working with Santa Cruz children. At the end of our presentation, there were hugs and exchanges of signatures. The children asked many of the education students for their signature, much like an autograph. After putting the final touches on our packing, we had one more task. Our final duty was to leave the house as we found it, which we did. After dusting, sweeping, and mopping, we loaded our bus and began the trip back to Quito.

Back in Quito. We were fortunate to be able to return to quaint La Mariscal, the hostel at which we stayed at upon our arrival. I was looking forward to being a little warmer in Quito, going out to eat in the city, and visiting the equator. We also had

several events planned in Quito. The following morning, our Ecuadorian staff developer organized a visit to a private, International Baccalaureate School, where she was previously employed. The purpose of this tour was to increase the awareness of the education students of the diversity in Ecuadorian schools. Our entire group visited the school. This allowed us to gain insight into the workings of a private school in Ecuador. While there, we were able to tour several classrooms. Inquiry was a focus at the school which accommodated children from preschool to high school.

After our school tour, we drove to the Middle of the World, for a tour of the equator, which lies in Ecuador. Here I felt more like a tourist as we participated in the typical novelty engagements, such as trying to balance an egg and testing our own balance on a line separating the northern hemisphere from the southern hemisphere. A breakaway group took a side trip to the former home of Oswaldo Guayasamin. His controversial artwork depicted the government, poverty, and incorporated other countries, including America. After an early dinner, we all turned in rest for our day of shopping at the markets in Otavalo the next day.

Otavalo. Otavalo was two hours north of Quito. All of the education students took the trip to Otavalo, except Caroline, again due to illness, and one other. The two of them spent the day at several local shops and saw another side of Quito at an upscale mall, while escorted by a local teacher's relatives. Our trip through the countryside to Otavalo was incredible (see Figure 4.15). As we stopped along the way and at the large market, there were other tourists. The Ecuadorians sell handmade goods, useful household items, and other trinkets at the market. The women especially are very talented with their embroidery handiwork. I was able to negotiate for several goods including



Figure 4.15 *Photograph of Researcher near Otavalo*

artwork, an alpaca blanket, and embroidered hand towels. The language challenges were not very difficult since I navigated the area with a small group including the Ecuadorian staff developer. Using a more knowledgeable other (Rogoff, 1991) with my negotiations, and the Spanish I had learned throughout the trip, made me a more confident shopper. After a weary day of shopping and driving, we arrived back in Quito for a celebratory good-bye dinner with our tour guides and bus driver. The mood of the group was enthusiastic as everyone was excited to get home. My experience was a bit different as I would await my husband's arrival the following day after a week-long trip to the Galapagos. When he arrived, he found my Spanish impressive, but noticed that when I became anxious or uncomfortable, I lost all abilities to speak the little Spanish I did know. I think that is an important observation to consider when teaching emergent

bilinguals, that stressful situations can make it difficult for them to access a new language they are learning, just as it was for me.

Our Teaching Lives

When we arrived, we spent several days getting to know the children and teachers. The daily schedule at Santa Cruz was much different from that to which I was accustomed. I was grateful for the opportunity to immerse myself into the culture of Santa Cruz.

Teaching Teams

While at Santa Cruz, Dr. Davidson, the lead professor, created teaching teams. The initial plan was for the elementary education students to teach in pairs. Teaching teams evolved due to the stress level of the elementary education students and their teaching concerns. Two chosen classrooms had two teaching teams, an A.M. teaching team, and a P.M. teaching team.

The planned teaching structure designated Caroline and me as co-teachers. Caroline and I were the A.M. teaching team. The other two teaching team members were the P.M. teaching team. The A.M. team taught during morning instruction while the P.M. teaching team acted as teaching assistants, supporting children individually and in small groups. In the afternoon, our teaching structure flip-flopped. Caroline and I acted as teaching assistants while the P.M. teaching team were lead instructors. This arrangement also allowed us to support one another during debriefing conversations to grow our instructional competence with CRP and teaching English to emergent bilinguals.

Observations

The first day at Santa Cruz was spent observing, helping with the morning shower routine, and then meeting with the principal. Caroline and I were paired to complete observations in a second and a fifth grade classroom. Caroline and I truly began our journey together the first day of observations. As we walked around, we both felt nervous about what we would be teaching, our lack of Spanish speaking capabilities, and what we should expect. Caroline and I expressed our excitement after our first observation noting that we were somewhat able to follow along with what was being taught.

The next day was spent observing in two classrooms as well, second and third grades. One of the classrooms we observed was the class Caroline and I, along with our P.M. teaching team, would be instructing. The following day Caroline and I observed, and participated in, the classroom in which we would begin teaching in two days. Caroline and I, and along with our P.M. teaching team, were observers/assistants the following day as we prepared to begin our first day of teaching. On this day especially, Caroline and I used our time to note the names of our children, associating them with specific characteristics of each child, to help us remember their names. Although the children wore uniforms, most of them had their names monogrammed on their uniforms. Many of them incorporated their personalities into their wardrobe through the use of hair bands, hats, socks with pictures on them, to name a few. Disney princesses, Mickey Mouse, Toy Story, and Barbie were particular favorites of some of the children and were incorporated into their attire in some fashion. The popularity of these characters suggests the dominant American culture existing in Ecuador through the clothing sold there.

However, because the children did wear these character items, it provided the elementary education students an opportunity to connect to the interests of the children.

The interactions of Caroline and myself, as the researcher, while learning about a different culture and emergent bilinguals were unique. We both brought what we knew about the Ecuadorian culture and teaching emergent bilinguals to our new environment, but we had so much to learn together and as individuals. Although we experienced similar feelings and emotions, each of us came with different perspectives. I considered myself the more knowledgeable other, in some ways, sharing what I knew with Caroline while also giving her the freedom to process her surroundings in her own way.

While observing, we also spent time exploring the classrooms to ascertain availability of materials. Some of the conveniences to which we, in America, are accustomed, were not readily available, such as a Smart Board or ELMO. The classrooms were furnished with rugs and tables and chairs like American classrooms. Caroline and I, and our P.M. teaching team, read through the Ecuadorian second and third grade standards to prepare for our teaching. We accessed standards for math, emergent bilinguals, and social studies in order to plan integrated and engaging instruction for children. Our job was to teach English through subject integration.

The classes changed daily based on a complicated system which Santa Cruz operated based on classroom and teacher availability. Caroline and I were assigned to teach second and third grade children by Dr. Davidson, the professor of record. The principal explained that the grade levels are different in Ecuador than in America. Ecuadorian second grade was comparable to an American first grade and the third grade was comparable to an American second grade. We also met with the classroom teacher

for discussion as to where the children were in the curriculum and to understand them individually. With lots of team discussion, Caroline and I, along with two other team members, planned for our first day of teaching.

Study abroad took Caroline beyond the walls of her previous local internships, to another continent where she taught at Santa Cruz School. One thing I noticed about Caroline during the first week was that her teaching stamina had not yet developed. Along with her feelings of malaise, Caroline was accustomed to a much different schedule as an elementary education student. While our initial plan was to observe and work side-by-side with Santa Cruz teachers for an entire week, that was not our reality. We observed for two days and began preparing to teach. This planning and preparation for our first teaching day exhausted Caroline. She continued to struggle with building her teaching stamina throughout our trip. Any beginning teacher has to acclimate to a teacher's schedule of planning, teaching, and more planning. Adding the new cultural context complicated her challenges even more.

Food Source and Preparation. The school raised their own fruits and vegetables in their garden as well as pigs and chickens for their meals. In fact, one of the parents volunteered, along with several other staff members, in the preparation of meals. The children were served breakfast, fruit, lunch, and snack. The school had a strict no waste policy. The children were served an appropriate amount deemed by the servers and then they could return for more if they were still hungry. Whatever was grown and raised was included in their meals. Leftovers were reheated for several days or used to create a different meal. Another policy was that you ate whatever you placed on your plate. This made eating a cautious endeavor for me. I always took a taste before I filled my plate

with the meal, just in case I did not like what was served. Therefore, I could follow meal-time protocol (eat everything on your plate).

The food served at school was carefully prepared. There were a variety of options throughout the week. Bread was served for breakfast along with a milk drink and hot porridge. Daily fruit included a local fruit called granadillas which reminded me of a pomegranate. When children peeled the fruit there were juicy seeds inside to eat. The daily lunch consisted of soup, a meat such as chicken, pork, or beef, and rice or potatoes, plus a salad. When gathering a soup bowl for cleaning one day, I was surprised to find chicken feet left in the bowl. This is an example of one of the ways all items raised were used by the cooks. The chicken feet added flavor to the soup.

Cafeteria. While at school, the children received breakfast, lunch, and two snacks. Providing healthy meals and snacks at the school are one of the components for meeting the proper nutrition needs of the children and aligned with the school's philosophy (www.santacruz.org). There were many responsibilities during mealtime in the cafeteria. Each child had a napkin with their name or initials on it and each piece of their individual silverware was monogrammed. Mealtimes were scheduled to accommodate space for all the children. The younger children came in, got their dinnerware, sat down, and were served by the teachers. The older children entered through the food line to be served. Teachers also had a big hand in helping things run smoothly. During my time at Santa Cruz, I, like other teachers, served food onto plates and bowls, served plates of food to tables, removed plates and bowls from tables, swept, and helped wash dishes. Another firm policy was that children must wash their own plates. Children formed a line around the industrial sized sinks until their turn arrived.

Each child then washed their own plate, cup, and silverware (see Figure 4.16). As they placed them in the drying rack, the older children in charge for the day dried the plates and bowls and put them away. Each child was then responsible for wrapping their own silverware in their napkin and placing it back in their daily table's silverware tray.



Figure 4.16 *Children Washing their Dishes*

Planning and Teaching

After observing the daily structures and routines of Santa Cruz and engaging in a conversation with classroom teachers, it was time for Caroline and me, along with our P.M. teaching team, to begin planning and teaching. This was our opportunity to incorporate everything we knew about culturally relevant practices and the children at Santa Cruz to plan instruction.

Best Planning-Revised Instruction. Harste, Woodward, and Burke (1984) tell us that, “While teachers must plan, their ‘paper’ curricula must be written, metaphorically,

in pencil” (p. xii). Teaching for Caroline and me, and the P.M. teaching team, was in constant revision even in the midst of teaching. Teaching teams were helpful and the rationale behind them was to provide opportunities for everyone to plan, teach, and observe. Due to the needs of our children and the instructional strategies we planned to engage the children, having one teaching team observe while the other taught had to be revised. Caroline and I, and the P.M. teaching team, determined that we would be more effective if we planned our lessons to involve all four of us in the teaching structure. For instance, instead of Caroline and I each having a guided reading group, all four of us would have a guided reading group. This allowed each of us to learn more and participate in the learning that occurred because each child had more one-on-one instruction, especially when in these four small groups.

The P.M. teaching team had not participated in an elementary education program internship yet, so Caroline and I did our best to support them with their teaching. Caroline and I spent numerous hours with the P.M. teaching team members planning how to best craft lessons that were culturally relevant. Some elements we considered during each planning session included the home cultures of the children, the Lasso community, and the school culture. Despite the time allotted for Caroline and me to plan during recess, we often found the need to help the P.M. teaching team gather supplies for their afternoon lessons. This led to late afternoon and evening planning sessions. Working with a teaching team made gathering data through video recording difficult and awkward for me. I had to be an active participant in the conversations oftentimes leading the teaching team, as the more knowledgeable other (Rogoff, 1991).

Given that Caroline and the P.M. teaching team were developing their stamina for teaching, I struggled with consistently engaging them with the level of planning of which I knew they were capable. Caroline deferred to me frequently for guidance during our planning and teaching at Santa Cruz. For example, the last week at Santa Cruz I pushed Caroline to initiate the creation of lessons. In addition, I encouraged her to lead more of the lessons throughout the final week. Caroline's leadership our final week in our Santa Cruz classroom gave her the chance to utilize her prior learning and teaching experiences from her university course work, specifically from her junior spring internship.

Each night, after discussion and reflection, Caroline and I, along with the P.M. teaching team, planned our lessons for the coming day. We engaged in lots of discussion about the effectiveness of our team's lesson that day before planning for the next day. It was up to each team member to contribute their thoughts and participation as a critical friend, thereby offering constructive feedback. I demonstrated the professional language of a critical friend when I offered feedback to the P.M. teaching team members, being especially conscious of my language with Caroline. For example, I used phrases such as, "what made you decide to do that", "what would you do differently next time" (Johnston, 2004). I would begin my feedback with what I observed that went well during the lesson. Then I would offer suggestions of what might work better the next time, following with ideas and questions for the next day's lessons. I encouraged Caroline and the P.M. teaching team to engage in debriefing utilizing the same phrases to provide feedback for me. Although Caroline did not regularly take the lead when debriefing, she often offered comments in response. Most of our planning occurred in the evening by the wood burning stove or in the kitchen of our home beside the school (see Figure 4.17).



Figure 4.17 *Planning by the Wood Burning Stove*

Themes Planned. Knowing the lessons that Caroline and I planned might need to be revised, we created a skeleton plan for the weeks we would be teaching. The principal asked that we teach English by designing lessons that were grounded in Ecuadorian standards. Lessons for each day would be planned the day before, allowing us to meet the needs of our learners. The themes we planned included: getting to know you and your family, tallying family members, ways we help in the Santa Cruz community, and people in the community. We felt that these themes would support our construction of lessons utilizing the children’s home lives, their family members, and their school community (Moll, et al., 1992; Heath, 1983).

Santa Cruz Classroom

Every morning the education students walked across the field, from our “teaching house to the school (see figure 4.4, taken from the perspective of our teaching house), to our respective classrooms to begin the day. One day a week, pairs were responsible for

arriving at school at 7:00 A.M. to assist with morning duties. Morning duties included ensuring the children were prepared to begin their showers with their towels and washcloths. Other duties included, untangling hair, braiding hair, applying hair accessories, ensuring that the children brushed their teeth, and used the restroom. Arriving in their pajamas to school, they then showered and prepared and completed their morning routine by brushing their teeth and having their hair fixed. The children spent the first hour at school each morning on their personal hygiene routine in the bathroom (see Figure 4.18). The children were also accountable for brushing their teeth two more times and taking care of other daily responsibilities related to personal hygiene.

Not only were we in charge of assisting with bathroom duties, but the education students also taught an afterschool club one afternoon a week. The school day ended at Santa Cruz at three P.M. and the children ate their snack and then went to an afternoon club. There were a variety of clubs for the children including dance, games, and art. The principal invited us to organize pairs to teach a club for the weeks we were there. I paired with an elementary education student to teach the popular “Shag” dance from South Carolina to the children (see Figure 4.19). Despite their shyness, this provided another opportunity for me to get to know the children of Santa Cruz.

Daily Schedule. Caroline and I taught second and third grade children while at Santa Cruz. As the A.M. teaching team, we had two blocks of children each day in the



Figure 4.18 *Children's Bathroom at Santa Cruz*

morning. One block had fourteen second graders and the other block had thirteen third graders. Each morning after showering and preparing for the day, the children would wait outside our door for us to check roll and invite them into our classroom. After one block of teaching, we took the children to breakfast. After that they would return to the bathroom and also brush their teeth. After another teaching block, of either the same children or a different group of children, we would then take them back to the bathroom and then to fruit. After fruit, the children had recess. Caroline and I would spend time

debriefing with our P.M. teaching team about our instruction and help them prepare for their upcoming lesson while the children were at recess. At that point, the P.M. Teaching Team would begin their teaching time. Table 4.3 shows the A.M. schedule that Caroline and I used while teaching at Santa Cruz.



Figure 4.19 “Shag” Southern Dance in Afterschool Club

Classroom Environment. The classroom in which Caroline and I taught with our P.M. teaching team was one of three classrooms in the main building of the school. The classroom had several tables with chairs. There was also a carpet for whole group work.

The teacher had a desk in the classroom, but Caroline and I did not use it. There were large cabinets on one wall that stored books and other materials used by the teacher and children, including extra supplies. An enormous whiteboard easel on wheels was used regularly for lessons. We hung song charts on one side (see Figure 4.20) and used the whiteboard side (see Figure 4.21) for instruction.

Table 4.3

A.M. Teaching Schedule

Time of Day	Engagement
7:30-8:25	1st Block
-----	Bathroom
8:25-9:15	Breakfast
-----	Bathroom
9:15-10:50	2nd Block
10:50- 11:00	Bathroom & Sunscreen
11:00-12:00	Snack & Recess

A shelf holding materials such as crayons, markers, glue, scissors, rulers, etc. was kept easily accessible for children. String was hung in the classroom to display the children's work. Windows surrounded the room allowing children to have a view of the nearby forest and garden. In the corner of the room there was a broom, dustpan, and cloth for cleaning. At the end of every class, children were responsible for picking up the trash in the classroom. Children took different roles using the broom, dustpan, and cloth ensuring that their classroom was clean for the next group of children.



Figure 4.20 *Song Chart*



Figure 4.21 *Photograph of Instruction on Whiteboard*

Management Strategies. During our meeting with the classroom teacher, she suggested strategies she used for behavior management. The teacher at Santa Cruz School said, *“If children are rude or do not respect their classmates or classroom, send the children to a separate table to sit alone for five minutes, or have them lose their recess, or extracurricular activities in which they participate after school.”* (<Internals \\Melanie Data\\Planning with Vicki 5.16.13>)

During other observations, Caroline and I noticed some of the children would roll around on the carpet during instruction. We were unsure if the classroom teacher's management strategies were effective. The principal expected us to teach with rigor. Caroline and I believed that recess is important for children. Therefore, based on those factors, we abandoned the strategies of the classroom teacher and incorporated strategies from America.

Caroline and I began the first day by asking the children about their hopes for their classroom while we were there, similar to class promises. The strategy-class promises confused the children so we began using behavior strategies which we relied on throughout our time at Santa Cruz, which included: raising our hands, counting backwards, and talking softly so the children would become quiet, so they could hear us. The children knew we did not know the rules and we did not have the language familiar to management, therefore, management was something we continually pondered while teaching at Santa Cruz.

Since Caroline and I, and the P.M. teaching team, worked with all the children in the classroom, we had the opportunity to try innovative strategies for the few challenging children. For instance, one child who did not always like to complete his work responded well to the use of a mechanical pencil that I would loan him. The novelty of the pencil made him much more motivated to complete his assignment. The practice of providing an encouraging tool was accepted at Santa Cruz. Another scaffold in place prior to our arrival at Santa Cruz, was for a child to be allowed to carry around a stuffed as long as he followed the teacher's direction. In the traditional ways of teaching, Caroline and I

privileged teaching with rigor, and disregarded the culturally relevant management strategies used by the classroom teacher.

Teaching Planned Instruction

Teaching did not come without its challenges. Language complications, along with the fact that the children did not know us very well, and we did not know them, made our work demanding. We worked diligently to follow the classroom teacher’s daily structures that we recognized. Based on the principal’s encouragement to teach using best practices we knew, Caroline and I added to the daily schedule structures that we knew would help the children learn English, including guided reading groups and shared reading. The daily teaching structure to which we worked to adhere is in Table 4.4.

Table 4.4

Daily Teaching Structure

Daily Teaching Structure
Morning Meeting
Guided Reading Groups
Shared Reading
Whole Group Lesson
Independent Work (With teacher assistance as needed)
Come together and share
Clean up

Caroline and I used a daily structure including: morning meeting, guided reading groups, shared reading, whole group lesson, independent work, share time, and clean up. Caroline and I felt this was predictable for the children. Reconsideration of use of our predictable structure may not have been as reliable for the children as we thought. For

example, Caroline and I did not explicitly share the day's events during morning meeting, nor did we have an anchor chart in the room with our daily schedule visible. Caroline and I wrote out the structures of each day on our personal lesson plans (see Figure 4.22). Caroline and I still had to be flexible with our daily structure because some lessons would take longer, while certain blocks of our teaching time were shorter based on the school schedule.

* use cloze when reading

5/22/13

Wednesday
7:30 - 8:25 2nd grade

7:30 7:35- 7:40	man land Hopes Cal. Weather Song - Good morning song	5 min.	Morning Meeting
7:35 7:40- 7:55	Guided reading groups - 15 min.		
8:00-	Shared reading w/ Yellow Submarine - sea/see	- man - town	- land → cloze procedure
8:20	clean up		
8:25	Bathroom		
9:15 - 10:50			

Figure 4.22 Researcher's Lesson Plans Showing Daily Structure of One Class

Caroline and I team taught our lessons, while both sitting on the carpet, for morning meeting simultaneously calling on the children to share. We divided the children into small groups so Caroline and I, and the P.M. teaching team members, each had a small guided reading group. Caroline and I both participated when teaching whole group.

What one would leave off in a lesson, the other would make sure to include. We also ensured that either Caroline or I were paying attention to the children's engagement while the other was teaching, or writing on the white board, possibly with their back turned. When children were working independently, the teaching teams, including three adults, in addition to the person acting as the teacher, were divided among small groups of children. We alternated the groups of children with which we worked to make sure that we had the opportunity to get to know each child. Caroline and I, along with the P.M. teaching team, taught our planned lessons so that all of us gained experience teaching emergent bilinguals.

Lessons Planned. In math, tallying was a standard that the children needed to learn. We used what we knew about the children and their lives and created a tally lesson. We first engaged the children in a discussion about tally marks and provided an example of a rose farm where we tallied the roses. After the demonstration of using tally marks to count roses, we had the children tally their family members at their table. The children tallied their family members on chart paper. Something Caroline and I did not take into account was the number of "tias" and "tios" the children would have, making for larger families (see Figure 4.23).

After creating tally charts, Caroline and I talked about bar graphs with the children to continue scaffolding their learning to another level. Caroline and I had the children create a bar graph on their own piece of paper with their family members. Then we had the children create a bar graph for their table. We chose to have the children only graph their immediate family. Many of the children had lots of "tias" and "tios" in their families, which is typical of the Ecuadorian culture. We decided not to include "tias" and

“tios” (see Figure 4.24) because our Spanish was not sufficient to count to numbers that high.



Figure 4.23 *Family Tallying Artifact*

Community was another standard about which the children needed to learn. Caroline and I decided to use community as our culminating project of a class book (see Figure 4.25). During the lesson on community, we engaged the children in brainstorming to find ways they were participants in their school community.

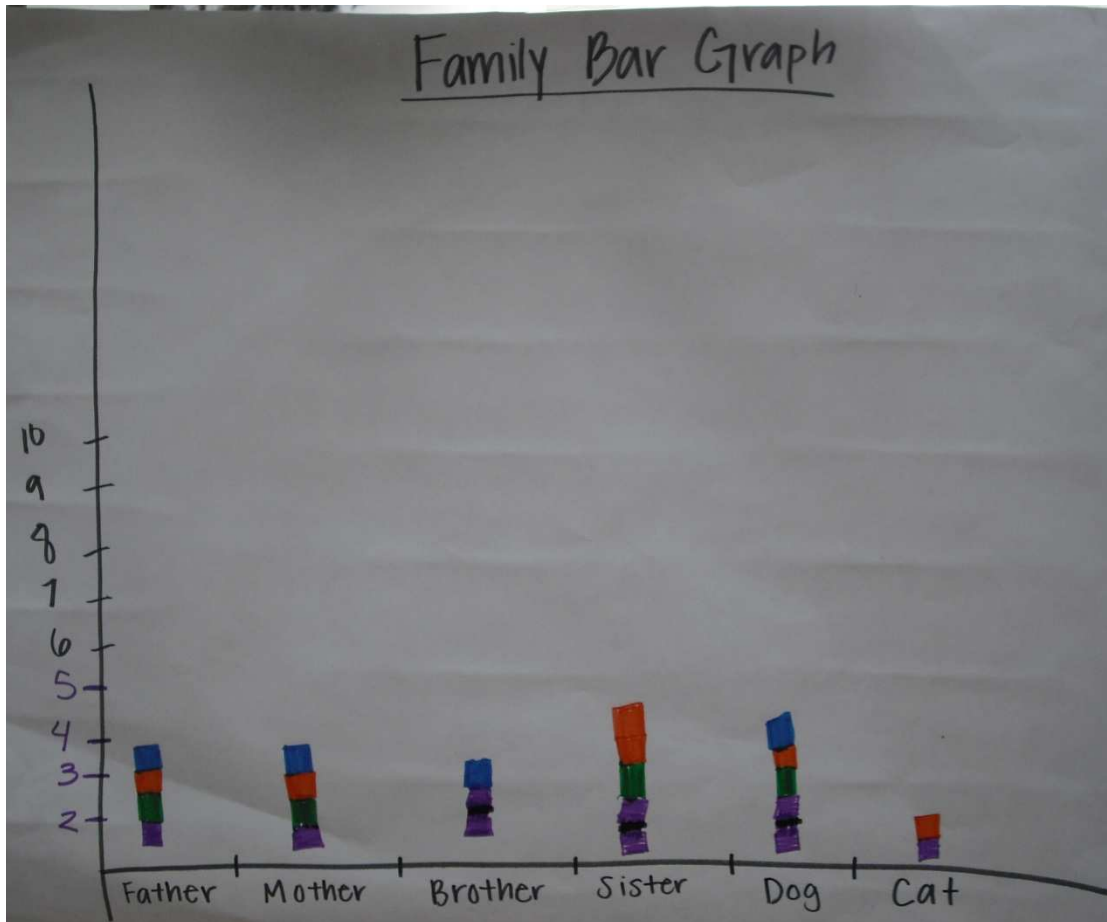


Figure 4.24 *Family Bar Graph*

After generating words that were indicative of ways the children helped in the community, each small group participated in a mini field trip around the school to the cafeteria, bathroom, playground/salon, or the garden. These places represented their school community. Each group went to a location in the school to which they were assigned and created an illustration representing the community at Santa Cruz about which they were writing. Caroline and I used concepts and terms children's were familiar with to create phrases such as:

- I help my community by _____ the _____.
- At Santa Cruz we work together in the _____.

- I _____ at Santa Cruz to make a special community.

Once each group returned to the classroom, children within each small group chose a sentence and recreated it to write in the class book along with their illustration. Each small group was scaffolded and supported with words written on a class chart, in English, to assist them as needed.



Figure 4.25 *Pages from Class Book*

The next theme on which Caroline and I focused contained community, but it was focusing on the people in the children's community outside school. We engaged the children in brainstorming about who the people were who lived and worked in their community. After the children shared their thoughts, Caroline focused on the individuals about whom we wanted the children to write. The community people that Caroline targeted included: doctor, police officer, firefighter, and store owner. Each group of children was assigned a person in the community about whom they would write. To scaffold the children, they each received a half sheet of paper with a phrase on it (see Figure 4.26). For example,

- The doctor _____.
- The policeman _____.

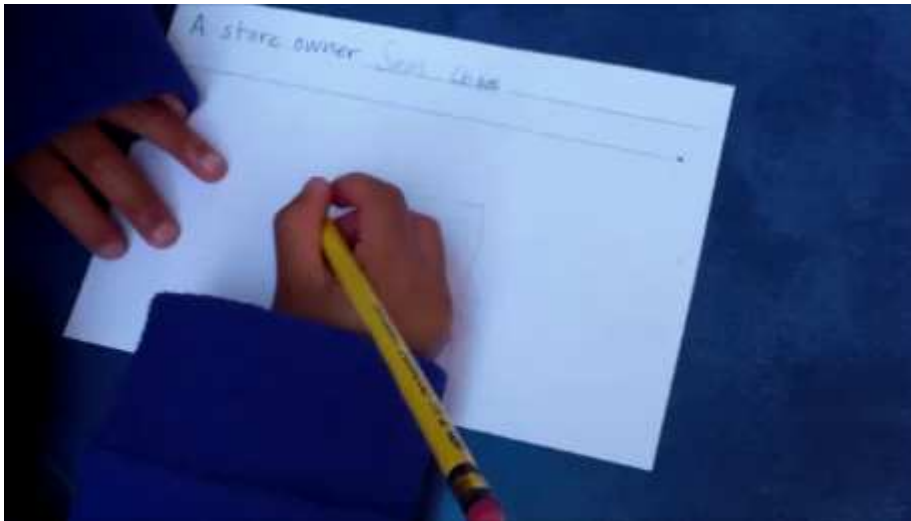


Figure 4.26 *Community Member Writing*

Caroline and I, along with our P.M. teaching team, went to our assigned groups and assisted the children in finishing their sentence. We used individual whiteboards to assist with spelling and to help the children generate ideas. Once the children had written their sentence, they then transferred their own sentence to a large cutout of their community member (see Figure 4.27).



Figure 4.27 *Community Member Cut-Out*

After they wrote their sentence, they began illustrating their community member (see Figure 4.28).



Figure 4.28 *Illustrating Community Members*

Caroline and I initiated guided reading groups on a daily basis. Since we utilized the P.M. teaching team, we had four teachers in the room. We divided the children into small groups with three to four children in each group (see Figure 4.29).

The structures we followed for guided reading groups incorporated:

- a picture walk;
- the teacher reading the book while the children followed along with a shared text;
- children following along with their own book;
- the teacher and children reading the book together; and
- children reading the book independently.

Word work was also done with many of the lessons. For example, a common word work strategy we used was to work with word families. For example in a guided reading lesson the children encountered the word ball. Caroline led the children through

understanding that if they could say and spell *ball* then they could spell other words like *tall* and *small*. These strategies supported the children in learning English (Rasinski & Padak, 2004).

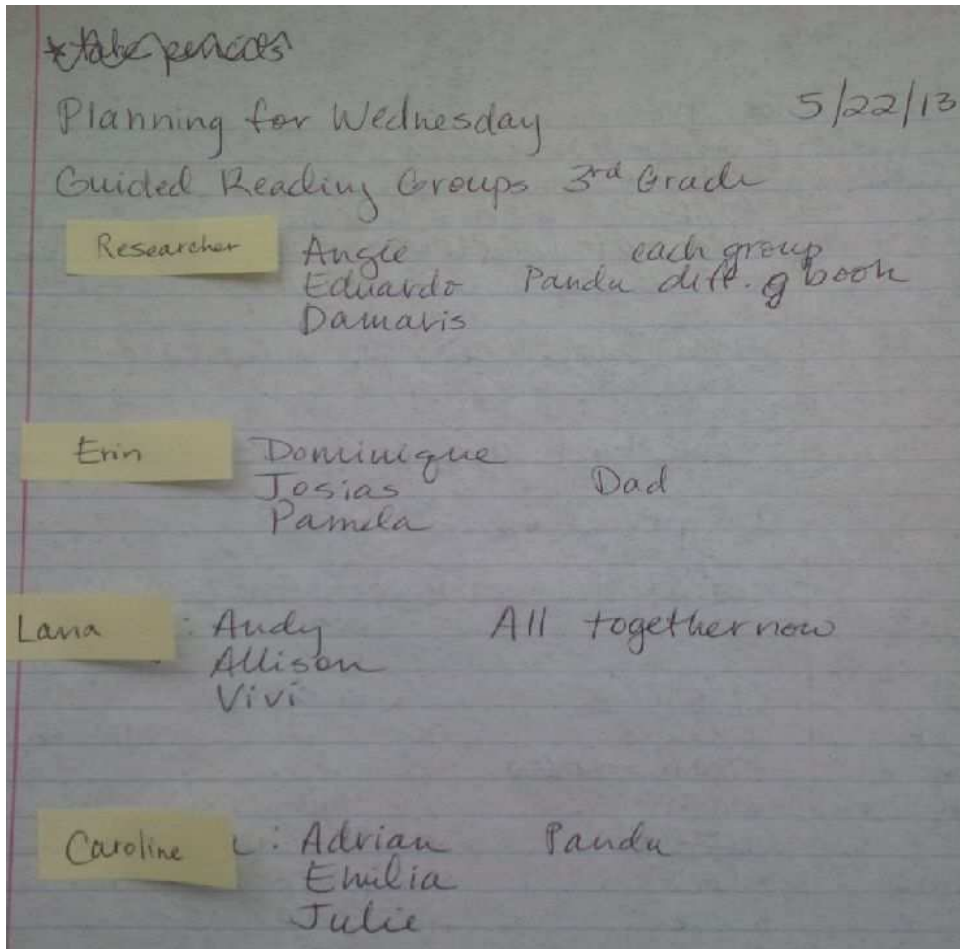


Figure 4.29 *Guided Reading Groups*

The classroom teacher explained at her meeting with us, that usually the children learned a new song each week. So Caroline and I included a song as our shared reading each day. The classroom teacher said the children would sing the new song on a regular basis. The teachers asked us to teach the children the song, “The Yellow Submarine” that they would be singing at a school performance. We incorporated pictorials and the cloze procedure (Rasinski & Padak, 2004) to teach this song and others to the children (see

Figure 4.30). The songs were written on chart paper for shared reading. We also had the children highlight words they recognized from the songs we sang, which is a useful strategy during shared reading (Fountas & Pinnell, 1998). Shared reading and the use of songs are important practices for any child learning to read. Ladson-Billings (1995a) tells us that routine teaching strategies are a component of good teaching for all children. The teaching practices we used incorporated elements that were culturally relevant for the children at Santa Cruz.

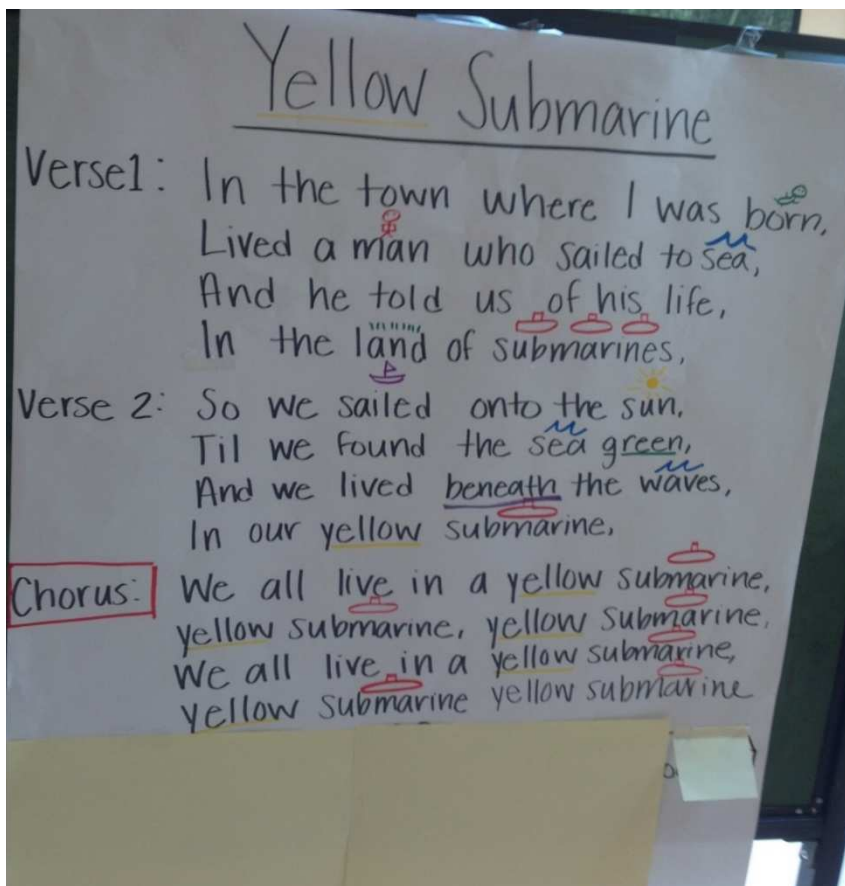


Figure 4.30 *Yellow Submarine with Pictorials*

Throughout all of our lessons, we engaged in translanguaging (García, 2007; García & Kleifgen, 2010) to increase the fluidity of instruction. For example, during the lesson Caroline and I taught about people in the community, we prepared our lesson by

writing down words in Spanish which were connected to the people and ideas we talked about. We did this because in previous lessons we noticed it was hard to teach the children English by only using English. We needed to scaffold them with Spanish words they knew to help them understand the new concept they were learning. The following table provides an example of the words connected to “doctor” that I used with my small group (see Table 4.5).

Table 4.5

Spanish and English Words Used in Lesson

Spanish Word	English Word
El doctor	Doctor
Medicina	Medicine
Ayudar	Help me
Que ayudas	Help
Hospital, enfermería	Hospital
Meduella	Hurts

When we taught whole group, the structure of our lessons involved a mini-lesson, demonstration, guided practice, working towards independent practice. Each lesson we planned was an attempt to merge what the classroom teacher did with what we knew as best instructional practices. Caroline and I strived to use learning strategies for emergent bilinguals (see Figure 4.31).

Complexity

Participating in study abroad can have several challenging complexities. We had to navigate living in a new culture where we had adjustments to personal habits, dietary



Figure 4.31 *Santa Cruz Classroom and Children*

changes, and a new language. Added to the physical and mental demands, we were required to plan and engage in an eight-hour teaching day. It was easy and methodical for me to attempt what works in our American schools versus teaching in accordance with the guidelines at Santa Cruz. Weekly book clubs were held in our “teaching house” to help counter the natural tendencies to revert to our known. Book clubs did not insure we did not revert to our American ways. As I explained earlier, we did revert to our known behavior management strategies. Learning to teach in an environment in another country was complicated. We worked diligently to learn as much as possible about the nuances of our cultural living environment and our cultural teaching environment. Two months after reentry to America, Caroline prepared to begin Internship I at David Turn Elementary.

Entering Internship I

Caroline began Internship I, on August 16th. The requirement of the teacher education program is that the pre-service teacher enters their placement school before the children arrive. This allows pre-service teachers to learn all that is involved in intentional preparation for children's first week of school and beyond. In addition, pre-service teachers start developing a professional relationship with their coaching teacher as they work together to prepare for the beginning of the school year. Caroline participated in four days of arranging the room in preparation for the children's arrival, attending school meetings, and other duties with her coaching teacher. The first day of school was August 20th, when Caroline met and began building relationships with the fifth graders in her classroom. Caroline observed the children and her coaching teacher, worked one on one with children completing Burke Interviews, engaged in conversations with her children and coaching teacher, while also learning about the fifth grade curriculum. Caroline immersed herself into the teaching environment, teaching one lesson at a time, eventually teaching for two full weeks as part of the internship requirement.

Leewood School District Six

Leewood School District Six is located 10 miles outside of a metropolitan city in South Carolina. Leewood School District Six encompasses two counties. The district is comprised of 20 schools including 12 elementary schools, four middle schools, three high schools and an Alternative Academy. Familiarity from my experience as a supervisor in Leewood School District Six strengthens my knowledge of the district mission statement and vision. Components of the district's mission statement include developing productive citizens to support a global society, which empowers children to meet the needs of that

changing society. Additionally, utilizing the community as a resource will assist in accomplishing these goals. Leewood School District Six commits to providing programs and services for its stakeholders while simultaneously meeting the diverse needs of their children (<http://www.leewood.org/index.cfm>). These statements serve as a foundational springboard for advocating children to consider cultures beyond their current contexts of home and school while simultaneously supporting the diverse needs of their own classrooms.

David Turn Elementary School

Caroline's placement for Internship I was at David Turn Elementary School, in Leewood School District Six (see Figure 4.32). David Turn Elementary School is a Title I school. The school consists of a diverse student population including: 36% White, 54% African American, 3% Asian, 6% Hispanic, and 1% American Indian/Alaskan (see Figure 4.33). The entire school body was comprised of 561 children as of 2011 (<http://ed.sc.gov/>).

Caroline completed her internship alongside her coaching teacher, Morgan. Morgan, is a third year Black teacher in her early twenties. She has been a fifth grade teacher at David Turn Elementary School since beginning her teaching career. Morgan currently teaches English Language Arts (ELA) and Social Studies (S.S.). I worked with Morgan in a formal capacity during my teaching internship as a co-instructor for an Undergraduate English Language Arts methods course she completed. I was also her field supervisor for the 2010-2011 school year.



Figure 4.32 *David Turn Elementary School*

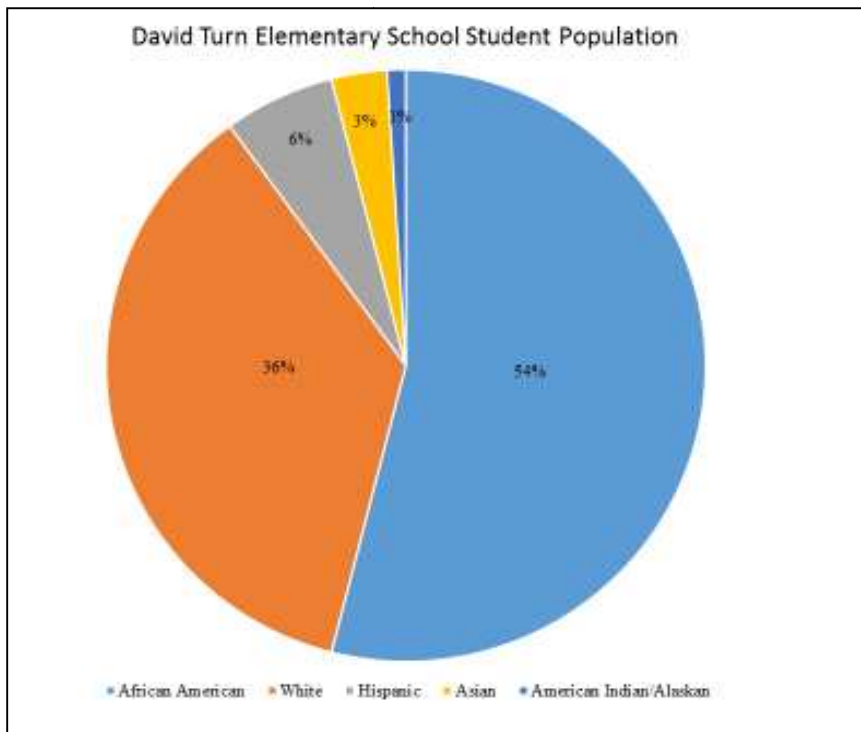


Figure 4.33 *2011 David Turn Elementary School Demographics*

Internship Classroom. Caroline spent Wednesdays and Thursdays in Morgan’s classroom through December 5th. During the weeks of November 4th through the 15th, Caroline completed her full two weeks of teaching, during which she was in the classroom every day. Caroline taught two groups of fifth grade children, one in the morning and one in the afternoon. A daily schedule is in Table 4.6.

Table 4.6

Morgan's Teaching Schedule

Time	Engagement
7:50-8:00	Morning Routine
8:00-10:15	A.M. Block
10:15-12:30	P.M. Block
12:30-12:55	Lunch
1:00-1:15	P.M. Block
1:15-1:35	Recess
1:35-2:30	Related Arts

There were 12 children in the A.M. class and 14 children in the P.M. class. The demographics of the classes are presented in Figures 4.34 and 4.35. The demographics initially confirmed the diversity of Caroline’s internship classroom and the need for culturally relevant practices.

Caroline’s internship classroom was set up with tables and chairs for children to work cooperatively (see Figure 4.36). The classroom included a rug for children to sit together for instruction (see Figure 4.37). Morgan, the coaching teacher, set up several tables that held computers in the front of the room. The classroom library displayed many

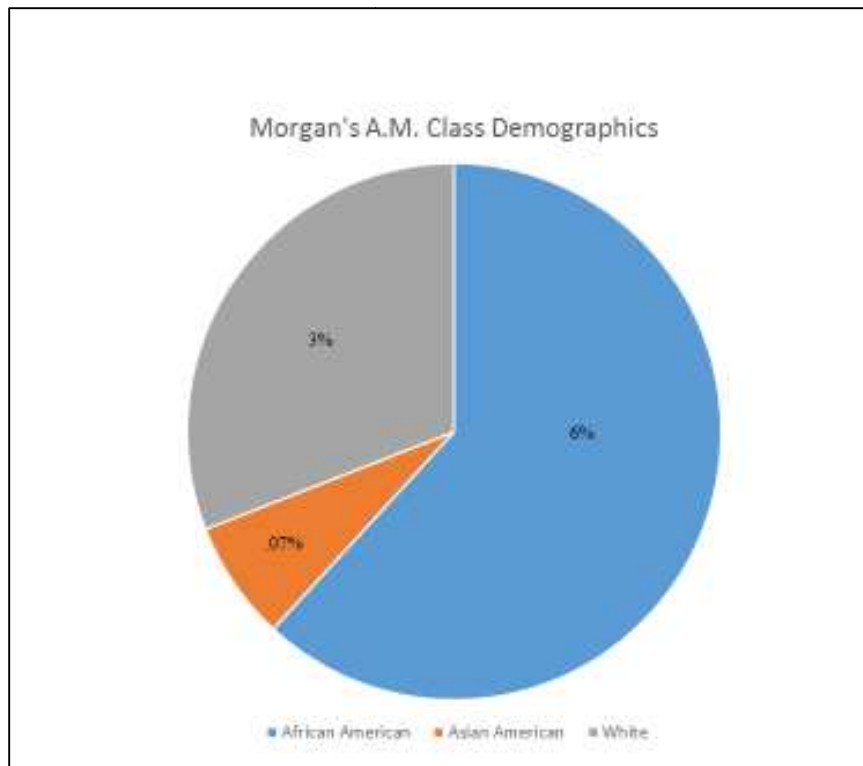


Figure 4.34 *Morgan's A.M. Class Demographics*

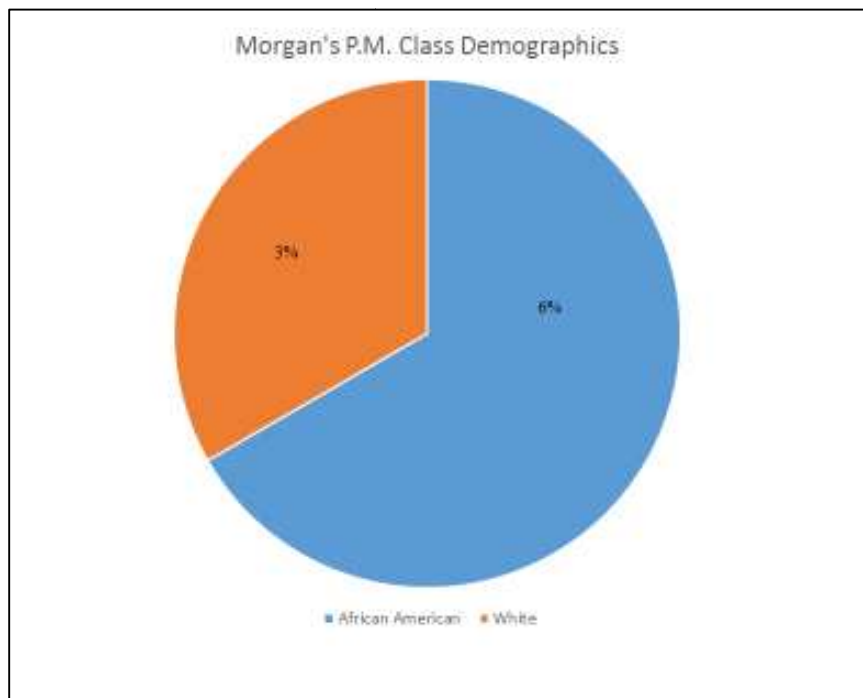


Figure 4.35 *Morgan's P.M. Class Demographics*



Figure 4.36 *Instruction at Tables*



Figure 4.37 *Rug Instruction*

books from which that children were allowed to choose. A large whiteboard was on one side of the room. Opposite the whiteboard was a Smart Board with an ELMO and a laptop used for instructional purposes. Built in cabinets were on one wall where supplies were kept. Children were allowed to access school supplies when needed. A kidney shaped table was used for small groups or one-on-one work. Children's work was hung in

the hallway on display. Class charts were created based on taught lessons and placed in the room for children to reference as needed.

Caroline's Role in Internship I

Caroline's role in her internship was to be an engaged and enthusiastic member of the classroom community in which she was placed while connecting teaching pedagogies learned in her methods courses to practices. Caroline was encouraged to try new learning from the courses in which she was currently enrolled, including Reading Assessment, Elementary Science Instruction, and Elementary Social Studies Instruction. The expectation for Caroline was that as soon as her internship began, she would work side-by-side with her coaching teacher to learn the rituals and routines of the daily schedule and begin teaching as quickly as possible. Each week Caroline was advised to teach at least one lesson, adding a new content area or time block each week, building her stamina toward the required full two weeks of teaching.

Caroline was responsible for accomplishing specific university course engagements, including the completion of tasks, submitting a weekly reflection log, creating three videos of her teaching with accompanying reflections to use at field meetings, and engaging in four formal observations conducted by her coaching teacher and supervisor. Additional requirements for Caroline to complete to during Internship I included teaching related tasks (see Appendix I for a sample). There were introductory, beginning, and transitional tasks to complete throughout the entire internship. Some of those task requirements for Caroline included engaging in discussion with her coaching teacher about the social and ethnic backgrounds of her children, and involving her children in whole group, small group, and individual instruction (University Field Packet,

Fall 2013, p.8, 10). Caroline's responses to these and other coursework tasks were discussed when we met as a group. These engagements were a core opportunity for me to see the culturally relevant practices Caroline understood, and provided an opportunity for me to involve her in conversation about those practices.

The weekly reflection log in which Caroline engaged occurred at the end of each teaching week. Caroline wrote a reflection based on her new thinking and learning that included responding to these suggestions:

- Each week use the schedule of tasks listed in your packet (pages 8-10) to discuss what you accomplished, and more importantly, what you *learned* as well as how your learning connected to past coursework. Be sure to specify any areas where you need help and what your instructional responsibilities will be for the upcoming week.
- Discussion of tasks accomplished with new learning/questions specified.
- Areas where I need support or specific help.

In her weekly reflection, Caroline was encouraged to connect her learning to previous and current coursework and theorists she had read. Connections to past coursework and theorists, especially in reference to culturally relevant pedagogy, are ways that Caroline was able to transfer new knowledge to the practice of teaching while validating the practices she used in the classroom. The videos allowed her to view the tapes, listening to the language she used, and notice her teaching behaviors. The videos were brought to our three field meetings in which Caroline also participated in. Caroline's video reflections included her personal

reflection of what went well or did not go well based on her video, area(s) that she wanted to improve, how she will shift her teaching to make that improvement, and additional support she needs.

Caroline participated in the field meetings due to her membership in a pre-service teacher cohort that included two other schools in the same school district. The monthly field meeting was led by the professor of record for study abroad to Ecuador, Dr. Davidson. It was at this meeting that Caroline brought her video to have a “critical friend” conversation with a colleague. That conversation allowed Caroline and her peers to share their teaching videos and discuss what went well and what instructional shift they could make the next time. In addition to video sharing, Caroline engaged in conversation with her peers about shifting into the role of professional teacher. This special cohort met three times over the course of the fall semester at a variety of schools. During the field meetings, Caroline engaged in conversation that continued to scaffold her development as a teacher. She also participated in reflection with peers based on her teaching videos.

Additional requirements during Caroline’s internship included planning lessons and engaging in conversations with her coaching teacher and supervisor. These conversations were prior to, and after, formal and informal lessons. During Caroline’s full two weeks in her internship, she was required to teach for at least two full days. Caroline however, taught for a majority of her two full teaching weeks. All of these opportunities allowed Caroline to grow as a pre-service teacher. In addition, she could apply new learning from study abroad during Internship I. Caroline began her full-time teaching internship, Internship II, in the spring semester following Internship I.

Researcher's Role in Internship I

My duties as researcher were shared with my supervisor role. I was fortunate to work with the principal in pairing Caroline with her coaching teacher. I was a part of the school community at David Turn Elementary School because this was my second year supervising pre-service teachers there. Each Wednesday I would briefly check in with Caroline to see what she was teaching the following day. Because Internship I began on Wednesday of each week, Caroline and her coaching teacher determined that she would complete more of her teaching on Thursday. I chose Thursday as the primary data collection day.

During Caroline's planning time, the two of us met along with her coaching teacher, Morgan, when possible. I engaged Caroline in conversations and reflections regarding her planning and teaching. Prior to her full two weeks of teaching, Caroline, her coaching teacher, and I discussed the curriculum and brainstormed possible lesson topics. Working with Caroline did change on some occasions because of school duties such as Measures of Academic Progress (MAP) testing and other obligations.

I accessed the assignments Caroline was required to turn in as part of her internship as entry to conversations. Weekly reflections, video reflections, and observations all provided opportunities for Caroline and me to engage in conversations about culturally relevant pedagogy. In addition, readings from the Ecuador study abroad trip and Ecuadorian experiences were revisited during conversations to more thoughtfully consider what we learned, both personally and professionally, and how it was applicable to Caroline's practices. For example, the touchstone text, *Bridging Literacy and Equity* (Lazar, et al., 2012), used during our time in Ecuador, helped us move through complex

teaching decisions. In one lesson, Caroline had to decide whether to explicitly discuss religion or not. *Bridging literacy and equity* (Lazar et al., 2012), states “From a socio-historical perspective, teachers of African American students need to understand the critical role that the African American Church has played and continues to play in the lives of children” (p. 70). Revisiting this idea encouraged Caroline to feel confident when teaching about religion, a culturally relevant practice. Another text to which I introduced Caroline was *Social studies literacy and social justice in the common core classroom* (Agarwal-Rangnath, 2013). This text was especially beneficial as I helped Caroline understand basic tenants of CRP along with practices.

Planning with Caroline

Throughout Caroline’s internship we brainstormed together (see Figure 4.38). I made a deliberate effort to discuss the ways Caroline could take a culturally relevant stance and make her lessons relevant to the lives of her children. For example, during a lesson Caroline taught on family culture and immigration, knowing that children learn from cultural connections (Gay, 2010), I encouraged her to share her personal family lineage story. In addition, I suggested that as a homework assignment, Caroline have the children ask their parent/guardian about their family lineage. When Caroline planned for a writing lesson, I knew that for viable learning to take place, there must be a connection to home culture and school culture (Brown-Jeffy & Cooper, 2011). Integrating cultural experiences and helping Caroline think about how she could connect to the lives of her children would be important to her children’s success. Knowing that children bring their culturally-based ways of knowing to school it is imperative that teachers scaffold those

cultural experiences into school experiences in order for children to gain meaning and ensure academic success (Gay, 2010).

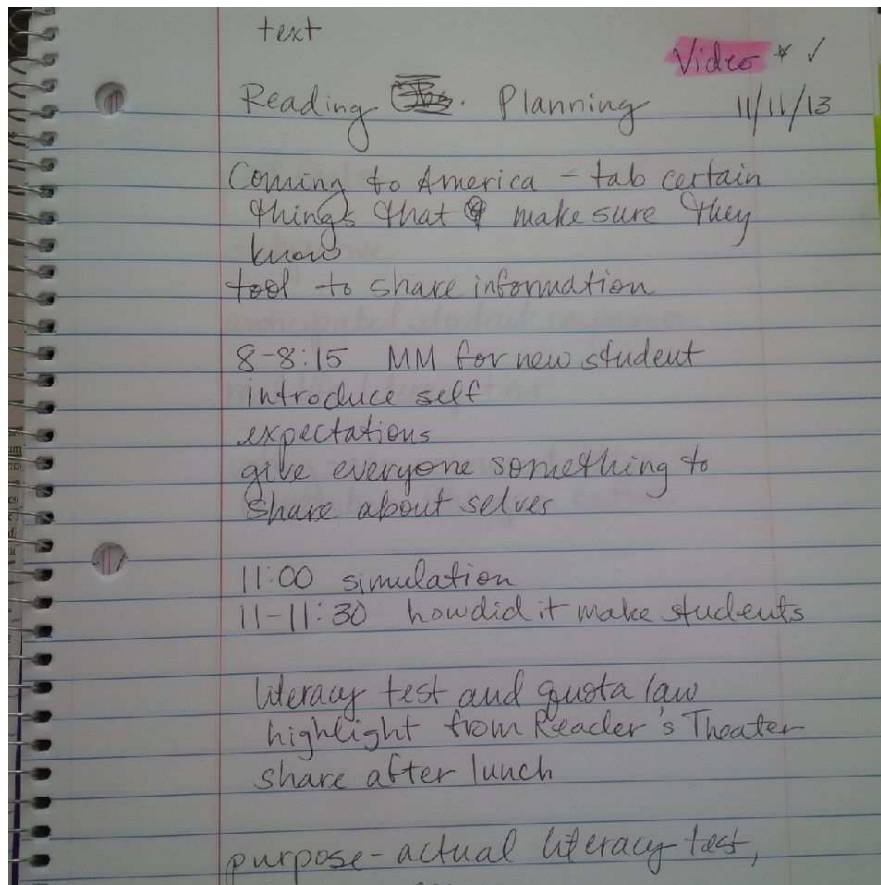


Figure 4.38 *Planning Notes*

Caroline utilized that discussion and created the following writing sample without punctuation for editing purposes:

walking along the gravelly road, cars zip past me blowing garnet color hair bow
they all have their college flags displayed proudly I look across the fairground lots
and see hundred of tents, delicious spreads of food, and eager fans I continue past
these excited fans, my eyes fixed on the gigantic structure in front of me my heart
began to flutter with excitement the growing crowds start to push and shove each
other until I am inside the gates, every wide-eyed freshman like me seems to be in

a trance we see the light pouring down on the green field and hear the thumping
of the music pulsing through the stadium welcome to Wallace's Bird Stadium
(Caroline's Writing Sample 9/25/2013)

In this sample, it may not be apparent that Caroline referenced football and hair bows because Caroline stated that she knew a majority of boys in the class talked about football often while many of the girls wore hair bows on a daily basis. Caroline felt that the children would be able to connect to the topic of her story as well.

When planning a follow-up lesson to family culture and immigration, Caroline also planned a simulation stimulated by our conversation. During this planning conversation, I used the text *Social studies literacy and social justice in the common core classroom* (Agarwal-Rangnath, 2013) to encourage her to consider an immigration simulation to help the children understand better what coming to America was like (see Figure 4.39). Engaging in a simulation, with the additional conversation that Caroline provided, was an avenue to encourage her children to think critically about the challenges of being an immigrant and issues of social justice.

Conversation was a powerful tool during my role as researcher during Caroline's internship. Using the required assignments such as weekly and video reflections, observations, and planning allowed me to scaffold the discourse to culturally responsive practices (see Figure 4.40). While engaged in my researcher role I also channeled the text we used in Ecuador and new thinking emphasizing privilege. Conversation, planning, and channeling were my guides as I investigated whether the study abroad experience impacted Caroline's implementation of culturally relevant practices during her internship.

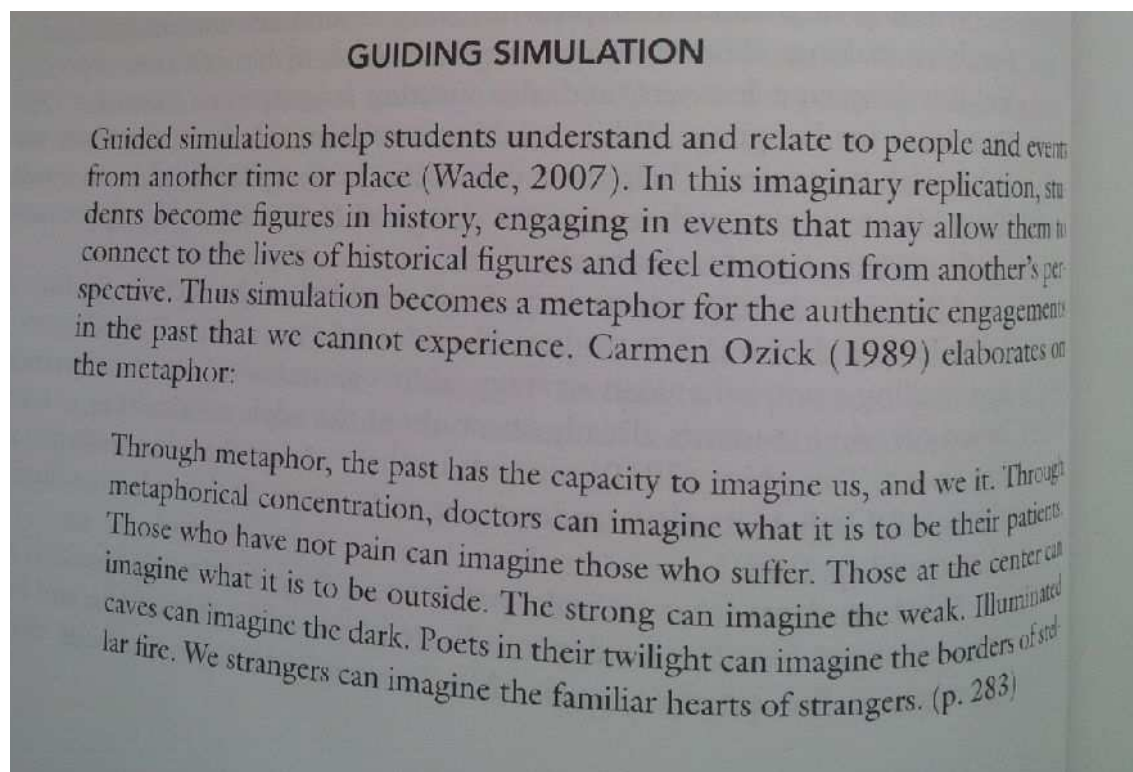


Figure 4.39 *Guiding Simulation Excerpt from Social studies literacy and social justice in the common core classroom* (Agarwal-Rangnath, 2013)



Figure 4.40 *Planning Conversation with Caroline*

Conclusion

The complex contexts within which this study occurred, encompassing America and Ecuador, were chosen to investigate the questions of this research. Alongside the pre-

service teacher Caroline, I traveled to Ecuador through study abroad to experience and learn while living in another culture. The challenges I experienced were an opportunity to deepen my understanding of cultural relevance. This trip allowed Caroline and me to teach emergent bilinguals while in Ecuador and explore the Ecuadorian culture, while simultaneously experiencing what it feels like to be an emergent bilingual.

During the second part of the study, Caroline's internship, we worked together again though in different roles. This role was different as I was not only a participant during this phase of my research, but the researcher/supervisor. The rich discussions Caroline and I had were influenced by events from study abroad, our personal experiences, and the knowledge base each of us brought to the learning environment. Chapter 5 will discuss the findings of the data I collected throughout my research. As I explain the data, I will reveal the relationships between my findings and the questions I sought to answer.

CHAPTER FIVE

FINDINGS

I began this investigation to gain insight into the impact of a study abroad experience on a pre-service teacher's knowledge and practices associated with culturally relevant instruction. Further, as the study continued in a second setting, during Internship I, I intentionally sought out a school setting with demographics showing a diverse population and the pre-service teacher, with whom I worked, also voiced interest in deepening her understandings and practices related to cultural relevance. I did not enter this study with predetermined benefits of study abroad. Instead, I attempted to understand whether, and how, a study abroad experience might create a space to expand, deepen, or detract from understanding culturally relevant pedagogy and how those understandings might be translated into instructional practices in a diverse fifth grade classroom in the United States. The specific questions that I investigated were:

- 1) What can a White pre-service teacher and White researcher learn about culturally relevant pedagogy from a study abroad experience in Ecuador?
- 2) What impact, if any, does a study abroad experience have on a pre-service teacher's implementation of culturally relevant practices during her internship?

Three main findings organize this chapter: 1) Cultural Luggage, 2) Generative Engagements, and 3) Culturally Nourishing Practices. The three findings that emerged from the analysis process (see Table 5.1) provide evidence of understandings constructed as I worked with a pre-service teacher to understand how culturally relevant pedagogy

develops. Within each of the three sections is an explanation of each finding. Each finding consists of multiple categories and data samples shared are exemplars of data comprising each finding. I begin with the theme Cultural Luggage because beliefs ground our thinking about the world and our beliefs ground our identity. Table 5.1 outlines findings and corresponding categories.

Table 5.1

Findings, Themes and Categories

Finding Number	Themes	Categories
Finding One	Cultural Luggage	A) Beliefs and Knowledge of Participants (Caroline and Researcher) B) Dominant Identity of Participants (Caroline and Researcher)
Finding Two	Generative Engagements	C) Cross Cultural Experiences of Participants (Caroline and Researcher) D) Participants (Caroline and Researcher) Learning to Teach Through Conversation and Observation
Finding Three	Culturally Nourishing Practices	E) Theoretically Sound Practices F) Community Building within Learning Spaces G) Sociocultural Centered Teaching of Participants (Caroline and Researcher) H) Instructional Practices of Participants (Caroline & Researcher) for Emergent Bilinguals I) Language of Participants (Caroline and Researcher) Used with Learners

Finding One, Cultural Luggage includes two categories: a) Beliefs of Participants and b) Dominant Identity. Both categories indicate participants' (Caroline and the researcher) thoughts and ideas conveyed during study abroad and throughout Internship I

and brought to study abroad and to the internship. Finding Two, Generative Engagements, also includes two categories: a) Cross Cultural Experiences and b) Learning to Teach through Conversation and Observation. These categories reflect the discussion, activities, feelings, and ideas inspired during study abroad and during Internship I. Culturally Nourishing Practices, Finding Three, includes five categories: a) Theoretically Sound Practices, b) Community Building within Learning Spaces, c) Sociocultural Centered Teaching, d) Instructional Practices for Emergent Bilinguals, and e) Language Used with Children. These categories provide evidence of instructional practices utilized during study abroad and during Internship I that were characteristic of culturally relevant practices. These data provide evidence and are necessary if shifts toward culturally relevant pedagogy are to occur. Within each category, data from the researcher and Caroline will be shared separately to help the reader come to know each participant.

Cultural Luggage

Finding One: Cultural attitudes and beliefs are always present, often problematic, and profoundly significant in shaping teaching conceptions and actions.

The cultural attitudes and beliefs we carry as Cultural Luggage are always present, often problematic, and profoundly significant in shaping teaching conceptions and actions. We carry our identity, most often a dominant identity in White people, and beliefs as our cultural luggage wherever we go. These beliefs must be recognized and carefully examined in order for educators to develop awareness of their negative

dispositions about culture and develop strategies to intentionally work to shift their perspectives.

Data analyses uncovered that despite required university courses described in Chapter 4, study abroad experiences, and participants' intentions to deepen understandings about culturally relevant pedagogy, participants' deeply held beliefs influenced their teaching, their learning, and the ways in which they used their cultural identity. How we use our cultural identity affects the way we experience difference. The following data samples illustrate how each participant's beliefs influenced their teaching and learning. The following data samples illustrate how each participant's beliefs influenced their teaching and learning.

Teachers' beliefs do not develop overnight, but are built, layer upon layer, over time within the cultural communities of origin. Educators have long known that teachers' beliefs guide their teaching (Harste, et al., 1984; Mills & Clyde, 1991). Ayers (1992) stated, "We are, each of us, grounded in a context, embodied in a physical, cultural world not of our own creation" (p. 155). Timperley and Alton-Lee (2008) also validate that teachers bring prior knowledge and different conceptual understandings that connect their cultural heritage to the classroom. It is difficult for many individuals to outgrow long-held beliefs (Causey et al., 2000). Prior knowledge about people from other cultures makes each of us susceptible to negative attitudes and beliefs about them (Causey, et al., 2000). Our beliefs act as "cultural luggage" that go with us wherever we go and influences our behaviors and dispositions whenever we encounter new cultural ideas and experiences. In the case of this research, Caroline and I brought beliefs to Ecuador, and into the David Turn classroom, influencing what we learned and used about culturally

relevant experiences from study abroad. It is the beliefs of teachers that are the key to instructional change, also making those beliefs the most difficult to change since one's life experiences are built upon those beliefs (Causey, et al., 2000).

Beliefs and Knowledge of Caroline (Category A). The following data sample illustrates Caroline's beliefs about the creation of curriculum and culturally relevant classroom instruction. As part of her final reflection for study abroad, Caroline was asked to reflect on experiences at Santa Cruz that would help her become a more culturally relevant teacher. Caroline responded with the following:

*Caroline: I have learned a lot at Santa Cruz that will help me become a more culturally relevant teacher. First, **students' interests need to guide the classroom instruction as much as possible.** Even though we have common core standards, those only consist of 80 percent of our instruction time. **We need to make sure that when possible we include topics that engage our students because [these topics] are relevant to their own lives.** When thinking about relevancy, teachers should be aware that the curriculum that has been created for teachers to follow is not designed for students of minority. This means that the concepts that we expect our students to know in many cases are relevant to people in the majority because they were created by people in the majority. As the diversity in our classrooms continues to change, we need to make sure we are honoring **multiple cultures in the classroom.** As teachers, we can only incorporate these other cultures in our classroom if we know a lot about them. This means that we need to be lifelong learners and researchers. We need to be willing to learn about cultures different from our own and willing to talk about them in the classroom.*

Choosing only to talk about black history in February is not being culturally relevant. We need to honor these cultures and their history consistently in our classroom. (≤Internals\\Book Club\\Caroline Final Ecuador Book Club Reflection May 23 2013>)

Caroline stated that,

...teachers should be aware that the curriculum that has been created for teachers to follow is not designed for students of minority. This means that the concepts that we expect our students to know in many cases are relevant to people in the majority because they were created by people in the majority.

This statement reflects Caroline's discernment of the creation of curriculum by individuals who are part of the dominant culture. One of the challenges of culturally relevant pedagogy is shifting our children away from a monocultural and monolingual society based on White middle-class norms (Ladson-Billings, 2014; Paris, 2012; Paris & Alim, 2014). Both Ladson-Billings (2014) and Paris (2012) reflected on the need for a culturally sustaining and revitalizing pedagogy that supports children's cultural and linguistic competencies, while simultaneously giving them access to the dominant competencies.

Caroline also stated, **"As the diversity in our classrooms continues to change, we need to make sure we are honoring multiple cultures in the classroom"** This statement is revealing in two aspects. First, it reveals Caroline's hidden biases that she had not considered: multiple cultures existed in the classroom before she became aware of changing classroom demographics. This statement also demonstrates her

understanding of the importance of honoring children's cultures in the classroom and designing curriculum that is engaging, incorporating their interests, and making information relevant to their lives. Culturally relevant pedagogy is creating a connection of concepts in learning, to cultural discernment (Ladson-Billings, 2014). Incorporating the lives, cultures, and interests of children is rooted in accessing the funds of knowledge (Moll, et al., 1992) of our children and their cultural capital. According to Paris and Alim (2014) teachers need to be current with the ways they incorporate culture into their classrooms. Caroline also recognized that a focus on Black history in February does not constitute a culturally responsive classroom by stating, **"Choosing only to talk about black history in February is not being culturally relevant."** Ladson-Billings (1995a) and Birkel (2000) both suggested that this is a misnomer for many practicing teachers who believe when they celebrate a cultural holiday that they are teaching with a culturally responsive stance. Caroline is not yet able to fully define a culturally responsive classroom. Instead, she knows that choosing to only honor black history during one month of the school year does not fully acknowledge the history of our country on an ongoing basis, nor does it acknowledge or respect her students' cultures.

A second data sample illustrating the power of beliefs occurred during an early conversation Caroline and I had about the meaning of culturally relevant pedagogy. I asked Caroline about her original beliefs regarding culturally responsive pedagogy:

Researcher: What do you think culturally responsive pedagogy is?

Caroline: It encompasses so many things; it's so different; you can't be culturally relevant to Americans; this is something that will be received as culturally

relevant to every child in the U.S.; I don't think we see a lot of it; has to be individuals; follow along a standard; than to put in the time and effort.

Researcher: What do you mean by that?

*Caroline: [Referencing her statement above, Caroline responded.] It sounds like gibberish (what she previously said). Maybe Ecuadorians are intentional [in how to teach with a culturally relevant stance]. **I still stand by the fact that CRP** [culturally responsive pedagogy] **encompasses so many things. I was intimidated by that at first, [because there is] not one way to foster that environment** [culturally relevant classroom environment]; students don't need to be carbon copies of each other. I don't think that young, white, females are taken seriously (when trying to teach with cultural relevance. **There is** [children's] literature that provides a window and investing into pieces and having conversations around them and gets students to see themselves in what they are doing and gain perspective from others. This is what education is about.*

(<Internals\\Member Checking April 2014>)

Caroline's explanation of culturally relevant pedagogy remains very broad. She indicates her feelings of intimidation about the breadth of culturally relevant pedagogy and the numerous ways to foster a culturally responsive environment, but does not name any strategies to implement. Caroline understands that children's literature is a way of making a cultural connection in the classroom. Children's literature is only one of the ways you help culturally diverse children see themselves and gain perspective (Gay, 2010).

Gay (2010) explains that culturally responsive pedagogy validates the cultural heritage of children while connecting home and school experiences. Culturally responsive pedagogy should include the heritage of the children and intentionally countering Whiteness as dominant (Paris & Alim, 2014; Ladson-Billings, 1995). Children's literature supports children viewing themselves in literature, thereby incorporating a component of their heritage. Paris and Alim (2014) suggest that teachers ask themselves, "for what purpose and with what outcomes" when determining the culturally sustaining practices they will engage in in their classrooms (p. 88). A current shift in teaching with a culturally relevant stance focuses on the one-to-one mapping of race and language (Paris & Alim, 2014). This perspective creates an oversimplification of asset pedagogies to one area (Paris & Alim, 2014; Paris, 2012). Caroline stated, "**I still stand by the fact that culturally responsive pedagogy [CRP] encompasses so many things**" however, she is unable to name those components of culturally relevant pedagogy. Caroline's broad definition of CRP reflects a less than responsible stance and she gives herself permission to ignore the critical thinking necessary in order to understand and engage in practices that are culturally responsive for her students. Providing teachers the scaffold to understand what culturally sustaining pedagogy encompasses, for example, exploring one's deep-rooted cultural heritage while simultaneously deeply exploring another's cultural heritage, increases the flux of race, language and culture (Paris & Alim, 2014). While research supports Caroline's belief that children's literature helps children see themselves in the world (Gay, 2010), this one-directional stance still over-simplifies race and culture by not adding the conversational component necessary to address Paris and Alim's (2014)

questions (noted above) while illuminating the multi-dimensional nature of race and culture.

In this category, a third data sample from Caroline includes an excerpt from the post study abroad interview. Beliefs originate in the ways in which we learn about the world, and people and privilege is often an implicit outcome. Caroline's life experiences as a White, middle-class, college educated woman illustrates benefits of the dominant culture (Picower, 2009) experienced throughout her life. In order to learn more about Caroline's pedagogical understanding of privilege, and knowing that she and I both read the text *Bridging literacy and equity* (Lazar et al., 2012), I asked the following question:

*Researcher: Have you thought more about what **privilege** means or have you been more conscious of your own privileges?*

*Caroline: [I am] **definitely conscious of the water aspect; I can't even tell you, every time I swear, I go to my faucet I'm just so grateful that clean water comes out. We don't know what it's like to not have that [clean water] and to worry about not being able to take care of ourselves. I can't remember what chart it is....the hierarchy of needs; um basic needs first, if those aren't met, then you can't worry about an education, you can't worry about schooling. I mean and these kids were so impressive because they were coming to school and they were dedicating the time and like putting in the effort to learn even though they probably didn't have a lot of the basic needs [met].** (<Internals\\Informal Interviews\\Informal Interview with Caroline August 19 2013>)*

In this data excerpt, Caroline stated, “**every time...I go to my faucet I’m just so grateful that clean water comes out.**” The first stance Caroline assumes through this

statement is a missionary stance, indicating her gratefulness for clean water, but seemingly feeling sorry for the children at Santa Cruz. This statement implies that Ecuadorians do not have clean water to drink. To clarify, the water at Santa Cruz, in Ecuador, was clean and sanitary. Americans were unable to drink the water in Ecuador due to the natural bacteria found in the Ecuadorian water system. Addelman, Brazo, Kixon, Ceballos, & Wortman (2014) stated:

...it is essential for future teachers to experience the challenges of cultural engagement to increase awareness of both *self* and *other* – to remove themselves from the safety net of familiar cultural norms in order to engage disequilibrium, to critically reflect, to question assumptions, and to consider other perspectives-foundational building blocks for cultural responsiveness (p. 113).

In Ecuador, Caroline was removed from her usual practice of being able to go to the faucet to get a drink of water. In this setting, Americans needed to boil the water before drinking, thus Caroline was removed from her known practice. Caroline's understanding illustrates a privileged perspective. Caroline focuses on having her basic needs met in the way in which she is most accustomed. In this case, Caroline did not recognize that boiling water allowed her basic need of thirst to be met. It is interesting that Caroline attributes running water from a faucet as a basic need, while amassing her needs with the children of Santa Cruz's needs. The Santa Cruz website stated, "Most families lack access to basic services, such as potable water and electricity, and suffer from malnutrition, especially children, which inevitably leads to chronic health problems" (www.santacruz.org). Santa Cruz does have potable water for their children. Caroline's statement reflects a generalization that a majority of children do not have clean drinking

water, despite lack of evidence that this was a fact. Caroline stated, **“I mean and these kids were so impressive because they were coming to school and they were dedicating the time and like putting in the effort to learn despite not having their needs met.”** Caroline’s perception of privilege mirrors a deficit perspective as defined by Howard (2010). He stated, “Among the most important aspects of understanding poverty is the recognition that while there are complex obstacles involved in teaching students from impoverished backgrounds, children are still capable of being academically successful” (Howard, 2010, p. 47). Finding ways to ensure children had clean water, regardless of their home situations, was a means to overcome obstacles and bolster the academic success of children attending Santa Cruz school. Often teachers do not believe children can be successful, nor do they hold high expectations for them, if they come from an impoverished background. This belief has the potential to create a deficit perspective when working with children whose home lives do not parallel that of the teacher, in this case, Caroline. This could prevent Caroline from being a “warm demander” (Ladson-Billings, 1994) in the classroom. Too much sympathy towards her children, and what needs are not being met at home, could cause her to feel that pushing them academically is too much to expect. A “warm demander” is kind and caring towards their children while still requiring their children to meet rigorous academic demands (Kleinfeld, 1975).

Beliefs and Knowledge of Researcher (Category A). Study abroad also provided an opportunity for me to reflect on my own beliefs about teaching and learning. Data analyses from my journal entries revealed that the loss of instructional time was my

most pressing concern as I struggled to accept the standard ways of behaving at Santa Cruz School (see Table 5.2).

Table 5.2

Journal Entry Excerpt

Deficit	New Understanding
<i>Considering something different from the way I do it as "wrong" or "bad"</i>	<p><i>One shift for me was considering that the ways Santa Cruz did things, neatness, bathroom, etc. The number of times the children went to the bathroom, brushed their teeth, and washed their hands was concerning because I wondered how any work could be done; then I began to realize that they were learning new literacies [brushing their teeth, washing their hands, putting on sunscreen and these were important literacies]on their timetable, not mine. I had to let go of the notions that I had about what was right and wrong according to my thinking about teaching.</i></p> <p><i>(<Internals\\Researcher Data\\ Final Reflection June 6 2013></i></p>

I wrote, “**I wondered how any work could be done**” focusing on the loss of instructional time because I felt as if the children were always in the bathroom. The first column is my response about a deficit perspective I engaged before considering new understanding. In this situation, deficit was defined as considering something different from the way I do it as “**wrong**” or “**bad**.” The new understanding column provided an opportunity for reflection about the beliefs shifting.

Based on the morning schedule (see Table 5.3) the children went to the bathroom three times between 8:30 a.m. and 11:00 a.m.. I considered this different schedule than what I am accustomed to in America as wrong or bad.

Table 5.3

Santa Cruz School Classroom Schedule

Time of Day	Engagement
7:30-8:25	1st Block
-----	Bathroom
8:25-9:15	Breakfast
-----	Bathroom
9:15-10:50	2nd Block
10:50- 11:00	Bathroom and Sunscreen
11:00-12:00	Snack & Recess

I had to respect the routines in place at Santa Cruz and be genuinely interested in discovering the value of these routines versus forcing my values on the structures designed to support Santa Cruz children. Despite previous experiences teaching abroad, I had to reflect and hold myself responsible and expect the evolution of my previously held beliefs (Harste, et al., 1984) while in Ecuador.

Following the school protocol of frequent bathroom visits required my participation in a context with which I was unfamiliar. According to Pence and MacGillivray (2008), international experiences in the field provide the greatest opportunities for growth. This experience also allowed me to rethink my own assumptions about how instructional time was best used and question those beliefs (Rios,

Montecinos, & van Olphen, 2007; Marx & Moss, 2011). International experiences encourage teachers to rethink their theoretical knowledge and assumptions about individual beliefs (Dantas, 2007). The most powerful component was the opportunity to question whether or not my beliefs always met the needs of the children. Gay (2010) stated, "As orchestrators of social contexts for learning, teachers must recognize the important influence culture has on learning and make teaching processes compatible with the sociocultural contexts and frames of references of ethnically diverse students" (p. 45). In the case of Santa Cruz, engaging in bathroom literacies was a vital cultural influence of the school and an invaluable component to the school day.

The second data sample illustrates the value of reflecting on prior beliefs as I considered the meaning of "high positive social value" at Santa Cruz versus "high positive social value" in the United States. I reflected on a chapter of *Bridging literacy and equity* (Lazar, et al., 2012) that discusses "high positive social value" engagements. The following is an excerpt from my journal entry:

One of the key points of Chapter 5 is the concept that when students are engaged in activities that have a "high positive social value" to them (p. 67) then learning occurs. This connects closely to the idea that when we know our students we can incorporate those engagements that are of high value to the student because it relates to the student. The challenge for teachers is how to find those "high positive social value" connections. One thing that may make it more challenging for us here at Santa Cruz is that as Americans we have to think hard about what may be of value to the students here. It does not seem to be television, video games, etc. We have to dig deeper to find those values to

*connect them for students in the classroom. (<Internals\\Researcher
Data\\Chapter Book Club Reflections May 2013>)*

It is interesting that in my journal entry, I naturally assumed items that were of “**high positive social value**” for children were related to television and video games. Upon further reflection, I am more aware of the dominant stance I assumed by stating television and video games held “**high positive social value**”, though I know this is not the case for all children. However, I find it intriguing that when working with children in Ecuador I paid attention to their needs differently. For example, with one child, I loaned my mechanical pencil for his use during classwork. The mechanical pencil became linked to the practice of writing and completing his work (Lazar, et al., 2012). Another child used hand sanitizer and carried his bear around, both events of “**high positive social value.**” Lazar, et al. (2012) explained that learning occurs across a variety of settings of certain social and historical organization. In the case of the child discussed, the use of hand sanitizer was a way for him to be a member of the social organization of the school and participate in the community-established goal of cleanliness. Additionally, the bear provided him comfort and motivation to do his work, allowing him to participate as a respected member of the school community by completing his classwork. My own growing, yet limited, knowledge about the culture of Santa Cruz, along with investigating ways to connect lessons with things and ways that held the “high positive social value” for children attending Santa Cruz, was a challenging teacher component. Knowing that the cultural values of the children at Santa Cruz did not include television for most children was only a tiny component of what it meant to access their culture and design instructional practices that were culturally relevant.

Dominant Identity of Caroline (Category B). Caroline and I formed ways of thinking about ourselves and the world over time and space. Peter Johnston (2004) stated, “Building an identity means coming to see in ourselves the characteristics of particular categories (and roles) of people and developing a sense of what it feels like to be that sort of person and belong in a certain social space” (p.23). The ways in which Caroline and I defined ourselves influenced the ways in which we saw others and their lives. In the case of this research, data reveals Caroline’s perception of herself based on her life experiences as a White woman in dominant mainstream culture.

Caroline’s ways of perceiving the world and others were characteristic of a White dominance as defined by her disassociation with the privileges she has grown up experiencing (Lazar, et al., 2012). Data analyses revealed a pattern of White dominance in both contexts, study abroad, and Internship I. The following data sample excerpted from her final book club reflection illustrates Caroline’s dominant perspective on success:

*Caroline: When children **take responsibility for their learning** this [intrinsic motivation] can happen. **When they realize that they are responsible for the grades they receive and not the teachers, they will be motivated to work hard. When they are aware that good grades in school can translate to scholarships for college so that they may have the careers they desire, they will work hard.***
(*<Internals\\Book Club\\Caroline Final Ecuador Book Club Reflection May 23 2013>*)

In this data excerpt, Caroline attributes “**take[ing] responsibility for their learning**” to motivation. Caroline stated, “**When they are aware that good grades in school can**

translate to scholarships for college so that they may have the careers they desire, they will work hard.” This perspective represents a dominant American dream equating 1) working hard with receiving good grades, 2) earning scholarship, and ultimately 3) landing a desired career. This linear, standard ways of adding life value, depicts a White ideology defining success and explaining how to access success. Caroline’s views illustrate a dominant White perspective that parallels the ways she defines and experiences success in her life. Caroline’s view of success was defined by Picower (2009) as the American meritocracy view. From the American meritocracy perspective, anyone can, and is expected to, pick themselves up by their bootstraps, thus generalizing and normalizing the path to success. A curriculum grounded in the current lives of children would emphasize multiple and varied strengths of individuals as well as name multiple and varied paths toward “success.” This teaching stance encourages children to see multiple possibilities for their future (Paris, 2012; Gutiérrez, 2008). It seems Caroline defines success for children as participating in the same steps she followed. Shifting her dominant perspective of success could allow Caroline to create a “forward-looking third space” (Gutiérrez, 2008), connecting children’s current lives to successful life outcomes, rather than simply linking children’s success to the dominant school ideals.

A second data sample of dominant identity that Caroline expresses in an informal interview aligns with the idea of a savior mentality. A savior mentality is commonly portrayed in movies featuring a White woman saving minority children at the school where she teaches. This attitude parallels a largely deficit discourse about children and their lack of materials, financial resources, and family support (Brown, 2013). Caroline articulates, **“there is never going to be a time where we don’t need to raise money for**

somebody else.” The savior mentality is closely connected to the monetary needs of others, just as Caroline declares. The following data sample reveals Caroline’s thoughts:

Caroline: I just realized there is never going to be a time where we don't need to raise money for somebody else, there's never going; it's always going to be needed; like there's always people who will need our help; and that's that is kind of frustrating to think that no matter what we do we can't address every concern; all we can do is the best we can. (<Internals\\Informal Interviews\\Informal Interview with Caroline August 19 2013>)

In this example, Caroline positions herself in the dominant role of being the helper, the person with the higher status, able to help the poor and needy. This idea perpetuates her self-impression of being a “good” White person (Picower, 2009; Brown, 2013; Sleeter, 2012). By entering the classroom with a view that, **“there’s always people who will need our help,”** Caroline continues to maintain a hierarchical structure of being in power where she is the provider and her children (of another race or socioeconomic status) are the recipients of her offerings. Continuing a dominant identity stance positions Caroline as the oppressor and maintains White dominance versus establishing a structure where children are “beings for themselves” (Freire, 2009).

A final data sample of dominant identity from Caroline occurred during a debriefing during Internship I. Caroline and I debated the appropriateness of discussing the religion of her children during a social studies lesson in fifth grade. Caroline felt that negative opinions associated with certain religions would be formed by fifth grade and stated, **“I look for opportunities to expand my knowledge whereas a lot of people don't do that.”** Caroline overlooks her responsibility to engage her children in a

culturally sustaining pedagogy creating dynamic, critical thinkers (Paris, 2012; Ladson-Billings, 2014; Young, 2010) and instead identifies herself in a position of power as she **“looks for opportunities.”** The following data sample of our conversation is significant in examining Caroline’s dominant identity:

Researcher: So let me ask you this though. Let's think about that. You've come to college...would you say that all your beliefs that you grew up with have stayed the same since you've been at college?

*Caroline: No, but I think that I am, I'm privileged in the fact that I was able to go to college and experience this like higher level of thinking. Like have the opportunity to dive into like classes that like really pushed me to like think outside the box; and I think so many students like, and like I want to learn, **I'm a lifelong learner; so I look for opportunities to expand my knowledge whereas a lot of people don't do that. And so if they aren't provided these opportunities or they can't afford these opportunities they're not going to expand their thinking.***

(<Internals\\Debriefing\\Debriefing with Caroline November 4 2013>)

Caroline recognizes her privilege of being able to attend college. Caroline deems children disadvantaged by stating, **“so if they aren't provided these opportunities or they can't afford these opportunities they're not going to expand their thinking.”** This perspective reflects the monocultural beliefs that she was brought up knowing. Caroline believes only those *provided* with opportunities will expand their thinking. This idea abandons the fact that there are multiple ways for individuals to acquire knowledge (Ladson-Billings, 2009). Caroline shifts to a dominant identity as she constructs individuals as deficient versus considering the inequitable ways our society and the

institution of school serves them (Picower, 2009). Caroline's deficit discourse on being a "lifelong learner" could be detrimental if, as a teacher, she only focuses her efforts on one way for children to have opportunities to expand their thinking or have the financial means to do so.

Dominant Identity of Researcher (Category B). As a White scholar studying culturally responsive pedagogy with foundational knowledge on what it means to be culturally relevant, the trip to Ecuador provided opportunities to reveal my own dominant identity. Through data analyses, the concerns I focus on connect to poverty and cleanliness in Ecuador. The following data sample illustrates a perspective excerpted from the travel journal I kept during study abroad:

*The daylight proved to be enlightening as to the **amount of poverty in Quito.***

(<Internals\\Researcher Data\\Researcher Travel Journal May 2013>)

In this example, I focus on the poverty that was "**enlightening**" the morning after our arrival. It was easy to dwell on the poverty and think about what the Ecuadorians did not have, shifting into a savior mentality persona. I constantly fought the White dominance urge to be a "good White person" and consider ways I could fix the perceived problem of poverty (Thompson, 2003). This internal fight of dominant identity, where I am the "great White hope" (Brown, 2013), is what I grew up knowing. This counteracts what I know as a White researcher. Instead of thinking about the oppression in Ecuador, I needed to engage in Freirean thinking and how I could work *with* the oppressed versus *for* the oppressed (Freire, 2009, p. 48). Working *with* the oppressed is a culturally sustaining practice shifting power and dominance from me and putting the Ecuadorians in charge of their own lives.

Data analyses from observations I gathered at Santa Cruz reveal a dominant identity regarding cleanliness. The principal had many structures in place at Santa Cruz, such as removing outdoor shoes and wearing indoor shoes, in order to maintain a clean environment. The data sample from my field notes indicates the questions I have about sanitation:

Things I am wondering about:

Cleanliness- how often wash washcloths, kitchen dish towels, bathroom towels

Noticed a lot of dishes are washed in cold water in comedar (cafeteria)

What about when drop toothbrushes on the floor- how often are they replaced?

(<Researcher Data\\Researcher Observation May 15 2013>)

Although I write, “**things I am wondering about**” I wrote about it because I found the issue of when items were washed such as “**washcloths, kitchen dishtowels, and bathroom towels**” and the way things were washed such as “**dishes [are] washed in cold water**” as bothersome. This focus can easily shift to a “white privilege of universalizing ways to be proper. My “normal” perspective is a bathroom towel and kitchen dishtowels are changed or washed during the week and dishes are washed in hot water to kill the germs. This can translate into a deficit or deficient perspective of Ecuadorian ways and people. A deficit perspective creates a racialized system of knowing, making it hard to understand the practices of another community as normal, thus marginalizing them (Ladson-Billings, 2000). It can also create a substandard view of the community where the practices occur, perpetuating White dominance. Instead, a culturally responsive stance accepts the habits of any culture as “their normal” while abandoning the notion of “my normal.”

Data shared above illustrates categories titled, Beliefs of Participants and Dominant Identity. These stances are the Cultural Luggage that Caroline and I brought on our study abroad journey and into Internship I. Our opinions about our own American culture while experiencing the Ecuadorian culture, our understandings about children, and our ingrained sense of privilege made these beliefs difficult to acknowledge and confront. The dominant identity we brought to study abroad and Internship I illuminated our perspectives on normalcy, success, and the responsibility we felt to save people. Cultural Luggage is a major finding because our beliefs and identities encompass the ideals and thoughts that we have grown up knowing and trusting as truth. Creating a shift takes time and critical reflection to expose our long-held thinking and to learn to see and appreciate multiple perspectives. Only when the Cultural Luggage of an individual is explored can change occur. Engaging with new texts and experiences create the potential for generating new ideas. Finding Two, Generative Engagements will interrogate the learning Caroline and I experienced through our cross cultural trip and interactions with individuals. The second finding, Generative Engagements, includes two categories, Cross Cultural Experiences and Learning to Teach through Conversation and Observation. Participating in study abroad along with dialogue and observations with educators generated opportunities for shifts in thinking.

Generative Engagements

Finding Two: Simultaneously engaging in conversations with knowledgeable others, personal reflections, observations, diverse cultural immersion with teaching experiences, and reading professionally generated new ways of thinking and teaching, providing insights about language learning, and ways in which individual cultures supported or detracted from teaching in a culturally responsive manner.

Finding Two reveals that Generative Engagements including class assignments during study abroad in Ecuador and Internship I encouraged Caroline and me to think in new ways, to develop insights about the Spanish language, and to encourage reflection of our individual American cultures. This finding includes two categories a) Cross Cultural Experiences and b) Learning to Teach through Conversation and Observation. This finding suggests that engaging in intercultural experiences and accessing new ways of teaching through collaboration provoked new understandings. The characteristics of the study abroad context provided opportunities for new interactions with cultural natives, along with observations recorded to track noticings, and discussions between and among teachers.

Cushner (2007), Keengwe (2010), Malewski, et al. (2012) agreed that a study abroad experience fosters the cross cultural awareness of pre-service teachers and teachers. Malweski, Sharma, and Phillion (2012) suggested a benefit to a study abroad experience is, "... teachers' cultural knowledge derived from their lived experiences dominates pedagogical knowledge of the classroom and therefore affects teaching of culturally diverse students" (p. 3). Study abroad experiences also encourage pre-service

teachers to self-reflect about the limitations associated with their cross cultural understandings.

Study abroad offered new teaching opportunities for Caroline and me. These opportunities included collaborative teaching and, for me personally, additional experience supporting a pre-service teacher's instruction during study abroad. Collaborative teaching and coaching, both in a new culture, provided a "third space" (Zeichner, 2010) for new learning to occur amongst Caroline and myself. This "third space" offered us the arena to embrace a new perspective on knowing. Gutiérrez (2008) explains that third space is not just a place for the development of new knowledge, but rather a scaffold to move individuals through zones of proximal development (Vygotsky, 1978) toward new learning. In the case of this research, study abroad in Ecuador and Internship I provided that space, allowing Caroline and me to collaboratively scaffold each other through our new experiences toward new thinking.

Cross Cultural Experiences of Caroline (Category A). Cross cultural experiences provide opportunities for teacher educators to engage in first-hand, authentic knowledge seeking endeavors, potentially providing richer experiences than could be gained from readings, standard classroom observations, videos, and discussions with individuals from other cultures (Cushner, 2007; Malewski & Phillion, 2009; Quezada & Alfaro, 2007; Jiang & DeVillar, 2011; Kambutu & Nganga, 2007). Researchers (Cushner, 2007; Quezada & Alfaro, 2007) suggested that to prepare teachers to learn how to more effectively teach culturally diverse children, they need cross cultural experiences. Study abroad provides an opportunity for teachers to experience what it feels like to be in the "minority" in a culture (Bryan & Sprague, 1997; Malewski & Phillion, 2009). While

studying abroad is one way of being placed in the position of minority, a local cultural immersion experience in a diverse community can also serve the same purpose. Being in the minority, in an unfamiliar culture, heightens the awareness of pre-service teachers making them aware of marginalized children (Holt, 2001). Since the majority of teachers who teach diverse children are White, middle-class women, coming to know the feeling of “being in the minority” presents powerful learning opportunities. Kress (2009) stated the nature of this experience:

... help[s] educators to move beyond understanding their minority students in relation to themselves and into understanding themselves in relation to their minority students. It is in this reciprocal process of identity transformation, of understanding self through others and others through self that social change truly can occur. (p. 48)

The following data sample from Caroline’s travel journal reveals how she felt during study abroad:

*I think that I was stressed in many situations because I was not able to communicate as easily as I wanted to. I know that my Spanish improved a little bit over my time at Santa Cruz. However, I know there were still times where the children were trying to share something with me or tell me something and I wasn’t able to listen to them or help with what they needed. I believe it was Diego who said that we teachers from America were stupid. This was all because we were using extremely broken Spanish. How can we expect these students who are bilingual to look up to us and trust that we can give them a good education when they know more languages than we do? **It is a challenge to try and honor their***

culture and their language when we struggle to use it. I think that a lot of times my stress from not being able to communicate with the children was also relieved by the children. (<Internals\\Travel Journal\\Ecuador Caroline STUDY ABROAD ECUADOR Final Reflection June 6 2013>)

Caroline stated, “**I was stressed in many situations because I was not able to communicate as easily as I wanted to.**” As a White pre-service teacher, Caroline was in the minority in Ecuador. Not being a fluent Spanish speaker created stress because of Caroline’s inability to communicate easily. Malewski & Phillion (2009) stated that an intercultural experience, “... [Pre-service teachers] revealed that their whiteness made them feel like outsiders to the extent they were unfamiliar with the culture and unable to speak the language” (p. 56). Adding to the frustration of feeling like an outsider was Caroline’s inability to communicate using her language. Gee (2012) explains that our identity is connected to our language. In the case of Caroline, her inability to use her English discourse was bothersome because she may define herself as a “certain kind of person,” one who is able to communicate effectively (p. 100). To compound Caroline’s outsider feelings, many of the children at Santa Cruz were more fluent in English than she was in Spanish. Thus, Caroline’s professional identity as “the more knowledgeable other” (Rogoff, 1991) was called into question and disrupted her equilibrium. Caroline’s experience of being a minority can influence her stance and actions toward emergent bilinguals in the classroom by helping her relate to how she felt when she was unable to speak the language; thus facilitating a more culturally relevant stance.

A second data sample in the Cross Cultural Experience category reflected Caroline’s experience of bargaining at the markets in Ecuador. Bargaining is a

customary practice in Ecuador. According to local information, “You bargain because you know what the price is already or what the price is that the locals pay,” (<http://www.discovercuencaecuador.com/2011/10/bargaining-is-expected-in-ecuador.html>). It took several encounters with the vendors to begin learning about the price of certain items in order to bargain properly.

Caroline explained in her travel journal how her inability to engage in bargaining upon first arriving in Ecuador was bothersome because she wanted to participate as a local. During a conversation Caroline stated:

I was so proud of myself because I was able to get the 7 dollar pink hat that I wanted down to 5! I was terrible at bargaining at the market the first one so I was glad I seemed to be improving my bargaining skills.

Researcher: Why are bargaining skills so important for you?

*Caroline: **Because that is what everyone there does; [bargaining is] part of immersion. At first I felt horrible because we don't do that in America, but I wanted to participate in what the locals did. [The] purpose of this trip was to immerse ourselves in the culture; [we] can't teach effectively unless we immerse ourselves in the cultures of our students.***

([<Internals\\Conversations with Caroline\\Travel Journal May 2013>](#))

The experience of having to bargain for items to purchase immersed Caroline in a culture with which she was unfamiliar. She stated, “**we don't do that in America, but I wanted to participate in what the locals did.**” Kambutu and Nganga (2007) explained that cultural immersion experiences do just that, “They immerse participants in disorienting cultural situations that do not align with existing cultural schemes” (p. 941). The schema

with which Caroline arrived in Ecuador did not involve negotiating for items she was going to purchase. This cultural discontinuity, although uncomfortable for Caroline, could generate new understanding as she experiences the feelings of not knowing how to fit into another culture.

Cross Cultural Experiences of Researcher (Category A). Despite my previous teaching experience in England, study abroad in Ecuador created new Cross Cultural Experiences for me. Cushner (2007) supported that regardless of the experience of the teacher, whether pre-service or not, study abroad creates a space for new learning and reflection. I experienced uncomfortable feelings of being in the minority during study abroad just as Caroline did. Navigating the pharmacy required me to utilize the little Spanish I did know, while figuring out the system for making my purchase. The data sample from my travel journal tells the story of my Cross Cultural Experience at the pharmacy:

The pharmacy was a little tough because of the systematic way that you had to put your order in with the pharmacy technician, he gives you a slip of paper, then you have to pay the cashier, and then you had to proceed to the front of the store where you had your paper with your RX on it to the other pharmacist!

What was even more interesting was that the pharmacist took the RX out of the box and handed you just the pills without the box of instructions. That made me nervous because I had no idea how much to take! It's also interesting that you can go to a pharmacy and say a prescribed drug and can get it.

(<Internals\\Researcher Data\\Travel Journal May 2013>)

I described my experience as a **“little tough because of the systematic way you had to put your order in.”** This disorienting dilemma, allowed me to be a “cultural outsider,” which is important for cultural transformation to occur (Marx and Moss, 2011). Being the “cultural other” is an essential element in the development of intercultural sensitivity. In addition to not understanding the system for ordering a prescription, I was **“nervous because I had no idea how much [medicine] to take!”** In the position of “cultural other” I imagined what non-native English speakers feel when they engage in their day-to-day lives with the challenges of communicating in a foreign language. Upon reflection, the pharmacy experience also heightened my awareness of struggles non-native children and families might face when, in addition to not speaking the native language, they are confronted with a schooling structure much different from their concepts of school. Simple differences, such as the data shared earlier, about the bathroom schedules, or lack thereof, can seem confounding and disorienting. The struggle I encountered with my personal communication in Spanish was an important realization that could only occur in a cross cultural experience.

Despite prior trip preparation and my awareness of how little Spanish I knew, I still did not expect the overwhelming challenges of teaching English to children fluent in Spanish, but emerging as English language speakers. I was mentally unprepared for the restrictions that my limited Spanish proficiency would place on my instructional competence. Until I engaged in the actual teaching practice, I had no authentic frame of reference for that experience. The following excerpt from my final reflection expresses the challenges I encountered:

I think one of the most challenging instances and experiences during my teaching was the fact that I struggled with some of the Spanish I used when teaching. Even when I prepared for incorporating Spanish terms into the lesson, it was so hard to multi-task, teach, teach English while making sure the students understood, and monitor the students while trying to speak in Spanish!

(*<Internals\\Researcher Data\\ Final Reflection June 6 2013>*)

The cross cultural experience, accompanied with the final reflection, allowed me to consider all the teaching components I engaged in simultaneously including “**multi-task[ing], teach[ing], teach[ing] English while making sure the students understood, and monitor[ing] the students while trying to speak in Spanish,**” facilitating deeper engagement and insights, as well as, setting me on a transformative path. My deeper transformation began by marrying my textbook knowledge with first-hand experiences I had with emergent bilingual children in the classroom. I had only read about the challenges emergent bilinguals face in the classroom, such as the challenges of navigating their native language while learning a new language. The actual experience I describe as “**hard,**” that happened during teaching, encouraged me to consider how I might more authentically facilitate learning for emergent bilinguals (Perry, Stoner, & Tarrant, 2012). Instead of simply reading about how emergent bilinguals feel in the classroom, I experienced as adult teacher-learner similar challenges of trying to communicate in an unfamiliar language. This new insight occurred due to the cross cultural experience accompanied with deep, on-going reflection and was transformative in expanding my current and future thinking.

Caroline Learning to Teach Through Conversation and Observation (Category B).

Conversations or interactions that occurred between and among teachers in Ecuador and in America, as well as, observations documenting teaching practices and student and teacher interactions were notably instrumental in generating new ways of thinking along with new teaching practices. In fact, data reveal the nature of cogenerative dialogue (Carambo & Stickney, 2009) or conversations that planted new beliefs and fertilized new practices. The following data sample excerpted from field notes shows how a conversation between Caroline and me generated a deeper level of understanding when considering the cultural relevance of a text:

[Caroline was reading from Coming to America]

Researcher: Let's see who the author is of the story; who, what's the perspective of the story?

Caroline: I think this is objective [with a worried look]

Researcher: No, but who wrote it? I want us to think about you know who's the ya know...

[Caroline named the author]

Researcher: So I wonder if she is a White woman?

Caroline: Ohhhh, so you want us to consider...oh ok, you want us to consider the nationality

Researcher: Well, I'm saying I think in order to say that [the perspective of the text is written for students of another culture], that we have to consider the culture of the author. Yes I know that the potato famine was a bad thing and people were starving but from whose perspective was this written?

Caroline: I am under this impression that an author is supposed to provide an objective opinion, in reality that may not be the case and you're right so, YOU'RE RIGHT; without you here, I may not have, I would have made a connection but not this fast, so

Researcher: Think about textbooks and how we have talked about that who really...

Caroline: Because I've always...see up to this point I have been more concerned if student could see themselves represented in the literature

Researcher: Which is important

Caroline: Which is important, but you're right whose perspective it is plays a serious role

Researcher: Uh huh

(<Internals\\Planning Notes\\October 31 2013 Transcribed Planning Notes>)

According to Carambo and Stickney (2009), one of the effects of engaging in cogenerative dialogue is that this type of dialogue encourages positive collaboration across cultural and philosophical borders. Caroline's statement, "**Ok you want us to consider the nationality,**" indicates a positive collaboration that she recognizes the importance of what I am asking. However, it is also indicative that Caroline associates Whiteness to one's nationality, thus perpetuating the dominant identity of White people. She further supports the reflective question I asked her to consider by stating, "**but you're right, whose perspective it is plays a serious role.**" The philosophical perspective that I brought to the conversation coupled with the generative nature of our

conversation indicates the possibility of Caroline engaging in the practice of considering the author's perspective when choosing future texts.

Tobin (2006) explains that a component of cogenerative dialogue ensuring its successfulness is the ability of each participant to share their honest thoughts. The following data sample is a follow-up conversation to religion that Caroline and I had previously. Despite the sensitive nature of the topic, both Caroline and I expressed our thinking while respectfully honoring the other's opinions.

Researcher: Well, I do think that we can start teaching tolerance from a very young age and they [students] can understand there are other religions because if you wait until ninth grade...then kids might say ugly words about religion.

Caroline: Well see I think, that's my thing, tolerance consists of so much more than religion.

Researcher: But I think it includes religion.

Caroline: Yeah it definitely includes it.

Caroline: But with young children, you can start at a different places and slowly scaffold them to religion. You don't start there.

Researcher: When it comes out, like

Caroline: Or when it reveals itself through their own questioning, It's not our job to ask them, only when it comes up in conversation.

(<Internals\\Debriefing\\Debriefing with Caroline November 5 2013>)

This data sample shows active listening, which is a distinguishing factor of cogenerative dialogue. Carambo and Stickney (2009) stated that, "...difference (pedagogical, epistemological, philosophical disagreements) between coteachers is (under the right

circumstances) a powerful motive for self-examination and change. In our exchange, Caroline shared, “**tolerance consists of so much more than religion**” and I responded by stating, “**But I think it includes religion**” to make sure she understood my beliefs that tolerance includes the topic of religion. By the end of the conversation, Caroline was adding to her thinking by considering the different opportunities for religion to be discussed in the classroom.

Researcher Learning to Teach Through Collaboration and Observation (Category B). Developing new teaching practices are evidenced in my data through critical reflection via a travel journal as a result of observations during study abroad. Observation generated the critical reflection that shifted my own beliefs about engaging with children. Dewey (1933) explained that critical reflection is connected to reflective practice where the participant experiences, reflects, and then acts based on those new experiences altering our perception of self and another. The following data sample from my travel journal shows the experience, reflection, and shifting of my actions:

In America, I am accustomed to teachers making students take responsibility for themselves in all aspects of their lives. I had a shift in my own thinking about that. One day during lunch, I watched as one of the classroom teachers sat down by a student who wasn't eating. She began cutting up the student's food and actually feeding the student. This was a first grader and would be unheard of in America. The care and love that she showed the student as she encouraged them to eat was very touching. It made me think very hard about what I would have done in a situation in America (or at Santa Cruz for that matter). I realized that I would have cajoled some and maybe assisted with the meat cutting, but feeding

the student, probably not. I used the teacher's example during the rest of my time at Santa Cruz. Each day as lunch began winding down if there was a student who wasn't eating, I would sit down beside them and cut their meat if necessary and then feed them.(*<Internals\\Researcher Data\\Travel Journal May 2013>*)

Dewey (1933), referred to critical reflection as a “dialectical interaction” between oneself and the world. A dialectical interaction is necessary to increase discernment of the self, world, or event. The observation generated a critical reflection of the events I witnessed and I reflected, **“It made me think very hard about what I would have done in a situation in America (or at Santa Cruz for that matter.”** Critical reflection generated a new behavior,

I used the teacher's example during the rest of my time at Santa Cruz. Each day as lunch began winding down if there was a student who wasn't eating, I would sit down beside them and cut their meat if necessary and then feed them ...

in my interaction with children at Santa Cruz. The observation accompanied by critical reflection allowed me to create a deeper understanding about being a caring, culturally responsive teacher.

Data discussed illuminates the categories, Cross Cultural Experiences and Learning to Teach through Conversation and Observation providing Generative Engagements during study abroad and during Internship I. Generative engagements provided Caroline and me with incoming information while we processed new material giving meaning and new insights to that information. An experience is generative if it

stimulates the desire for purposeful learning causing the learner to engage in different behaviors, thus creating new knowledge (Sessa, Natale, London, & Hopkins, 2010).

The journey including study abroad and Internship I required our attention to shift to the practices Caroline and I engaged in during this study. Finding Three, Culturally Nourishing Practices, will provide the reader with categories showing constructed teaching practices constructed that are culturally responsive including: Community Building within Learning Spaces, Sociocultural Centered Teaching, Instructional Practices for Emergent Bilinguals, and Language Used with Learners.

Culturally Nourishing Practices

Finding Three: Instructional practices grounded in culturally relevant research and sociocultural theories nourished children's cultures through the use of language and by establishing classroom communities.

Finding Three illustrates that Culturally Nourishing Practices during study abroad and Internship I participants' (Caroline and the researcher) awareness of current research and theoretically sound practices were visible in their language and style of communicating with learners while establishing a classroom community. Finding Three includes five categories a) Community Building within Learning Spaces, b) Sociocultural Centered Teaching, c) Instructional Practices for Emergent Bilinguals, and d) Language Used with Learners. This finding also reflects the consideration of the affective classroom environment, the understanding that learning is a social act, and recognition that knowledge children bring from home should be used in the classroom.

Due to the size of this finding, I will strategically share data samples from each of the categories. I will share excerpts from the categories: Theoretically Sound Practices

and Community Building within Learning Spaces to show representative samples to illustrate my findings. The data excerpts will allow the reader a broad sampling of the varied data collected during study abroad and Internship I. I will focus on providing the most salient data samples from the remaining three categories that are most closely connected to my study including: Sociocultural Centered Teaching, Instructional Practices for Emergent Bilinguals, and Language Used with Learners.

Finding Three shows the use of Culturally Nourishing Practices are the use of teaching strategies to support children's learning through the use of their cultural and language backgrounds. These practices are culturally nourishing because they honor and foster the cultures of the children through their home lives and funds of knowledge, validate their language, and establish a classroom community for learning and respect. Paris (2012) stated, "Culturally sustaining pedagogy seeks to perpetuate and foster-to sustain-linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (p. 93). Strategically considering the needs of children when planning and teaching with a culturally sustaining pedagogy means considering the culture central to the lives of our children and valuing their traditional cultural practices while simultaneously supporting them in successfully navigating a second culture (Paris, 2012). Ladson-Billings' (2014) work on culturally responsive pedagogy focused on three key areas of culturally responsive practices: 1) academic success, 2) cultural competence, and 3) sociopolitical consciousness (p. 75). Ladson-Billings (2014) considered a shift from culturally relevant pedagogy to culturally sustaining pedagogy as part of the evolution of teaching to involve considering the complexities of social inequalities. Ladson-Billings (2014) recognizes her original work of culturally relevant pedagogy has become a static

way for educators to appreciate and acknowledge culture. Data included in this finding illustrates the attempts of Caroline and me moving from a static culturally responsive pedagogy to practices that are culturally sustaining.

Teachers engaging in Theoretically Sound Practices use theory to guide instruction. An example of Caroline engaging in Theoretically Sound Practices was her thoughtful consideration of how to use language with her children. Johnston (2004) encouraged teachers to strategically use language to promote agency in children. Caroline stated, **“I want to continue to improve my use of language with children...there is a chart I created for myself (similar to the one you all created) from Johnston”** (<Internals\\ \After Internship I January 2014>). A sample of the chart Caroline created, based on Peter Johnston’s work in *Choice Words* (2004), is shown below (see Table 5.4). The chart (Table 5.4) indicates the types of language she aspired to incorporate into her daily lessons and work with children.

This data sample of a Theoretically Sound Practice aligns with Cummins’ (1986) empowerment framework as an interactive practice versus a transmission model of pedagogy. In addition to this practice, during study abroad, I used **“turn and talk”** as a learning strategy with the Santa Cruz children to generate discussion among them about their families, in one instance (<Internals\\ Researcher Data\\Lesson Plans May 17 2013>). The practice of **“turn and talk”** is an interactive strategy that has greater potential to engage children versus a teacher directed strategy. This practice created an interactive versus static learning environment. During planning for a lesson during study abroad, I suggested the need to **“begin with a demonstration of what we were asking**

Table 5.4

Chart of Caroline's Choice Words Key Phrases to Use

<p>Agency & Becoming Strategic</p> <ul style="list-style-type: none"> • How did you figure that out? • What problems did you encounter today? • How are you planning to go about this? • Where are you going with ____? • Which part are you sure about and which part are you not sure? • You really have me interested in ____ because ____. • I noticed you chose ____ • Why? • Why would ____ choose to do ____ • What problems did you encounter today? • Did anyone try any new or difficult strategies today? • Yes you did have trouble with that but I really like that way you are challenging yourself. • Taking perspective • How exactly did you figure that out? • One of the things _(readers) do when they _ is ____

the students to do” in order for them to understand the assignment (<Internals\\
Researcher Data\\Team Planning Conversation May 15 2013>). In order for children to understand what they need to think about and do, they need many opportunities to see demonstrations of what is being asked of them (Cambourne, 1995). These Theoretically Sound Practices engage children as stakeholders in their own learning versus the teacher as “banker” (Freire, 2009) of knowledge.

Caroline and I engaged during study abroad and Internship I in Community Building within Learning Spaces. Community Building within Learning Spaces references classroom interactions as well as designing and maintaining the physical and affective spaces of the learning environment. Caroline worked to build community during

Internship I by fostering a familial environment. A familial environment included respectful interactions between Caroline and her children and among the children as a class. Caroline engaged the children in writing celebrations about their classmates to share during a morning meeting. Caroline stated, “**Today I am going to celebrate you based on what you all said about one another**” (<Internals\\Observation Notes\\Caroline Obs. The Memory Coat November 7 2013>). Caroline proceeded to share all the comments the children wrote about each other. Ladson-Billings (1995) explained that it is important for culturally responsive teachers to instill a sense of community and maintain that community in their classroom.

In addition to Theoretically Sound Practices and Community Building within Classrooms, a discussion of other categories, including Sociocultural Centered Teaching, Instructional Practices for Emergent Bilinguals, and Language Used with Learners ensues help explain the third finding. These data samples will allow deeper exploration of finding three, Culturally Nourishing Practices, occurring during study abroad and during Internship I.

Sociocultural Centered Teaching of Caroline (Category C). Teaching from a sociocultural perspective adopts the framework that social and cultural processes are key to learning and contend that learning engagements should incorporate the contexts of the children’s lives into classroom learning (Nasir & Hand, 2006). Moll and Arnot-Hopffer (2005) explained, “...there are the changing demographics that have produced a new and diverse sociocultural reality in schools to which teachers must be morally and pedagogically responsive” (p. 243). A key component of sociocultural theory is the cultural tools individuals utilize during their daily life as central to their learning and

development. Teachers must have the competence to incorporate the language and cultural backgrounds of their children into the classroom while maintaining a rigorous curriculum.

Data analyses reveals that insights connected to the theoretical foundations regarding the social act of learning and knowledge that children brought to the classroom from their homes and communities were used when teaching during study abroad and during Internship I. These sociocultural practices align with what Gonzalez, Moll, and Amanti (2005) explained, “This approach based on the simple premise that people are competent and have life experiences; consequently, they have accumulated knowledge or ‘forms of capital’” (p. 35). The following data sample is an excerpt from Caroline’s weekly reflection referencing her use of what she knows about her children:

*These images and feelings that I tried to evoke were specifically from some of the Read Alouds we had done together. I really wanted them to be able to rely on the engagements we had in class to visualize this assignment. **There are many students who may have had similar experiences that contributed to their feelings and knowledge of the simulation. There were some students that had been on a boat before and knew the feeling of being tossed around. Maybe others had even seen the Statue of Liberty. I wanted to honor these past experiences and their background knowledge, but I did not want to limit the experience to those students who had other connections to the text. That was why it was so important to provide common experiences like our read-alouds and conversations for the students to pull from. (<Internals\\Weekly Reflections\\Simulation November 15 2013>)***

In this example, Caroline validates the experiences her children have had in their lives and incorporates children's experiences into her simulation connecting their personal experiences to the learning at hand. For instance, **"There were some students that had been on a boat before and knew the feeling of being tossed around,"** so when narrating the simulation experience to her children, she had them imagine what it was like to be tossed around. Caroline recognizes that it is important to validate the experiences of her children. Vygotsky (1978) explained that the tools and artifacts from our experiences are the ways in which we intertwine our thinking and understandings. Caroline also noted in her weekly reflection. **"I wanted to honor these past experiences and their background knowledge, but I did not want to limit the experience to those students who had other connections to the text."** Caroline utilized texts as a path to engaging children based on their personal experiences. This allowed the children to intertwine their thinking to the texts she used for instruction.

Sociocultural Centered Teaching of Researcher (Category C). During study abroad, I diligently worked to engage in Sociocultural Centered Teaching despite having limited knowledge of the children and their community. The first week of observations, I talked with teachers, other colleagues, and the children at Santa Cruz in order to learn as much as I could about the community and the children's interests and home lives. Intercultural teaching involves, "...the ability to respond to the lived experience and context of distinctive learners, classrooms, and communities" (MacPherson, 2010, p. 283). One of the ways I engaged the children in learning from their home and community lives was through the discussion of community. In my small group, the children and I discussed the role of the doctor in their neighborhood and engaged in questions that were

relatable to their lives. Although my knowledge of relatable subjects was limited due to the short amount of time at Santa Cruz, I used the cues of the school, children, and staff. For example, learning who the children's siblings were at the school from the staff was helpful in my daily interactions with the children. The use of family members proved to be a successful component of instruction. Utilizing the community, family, or local geography (nature) are all potential sources of funds of knowledge (Esteban-Guitart & Mill, 2014).

Instructional Practices of Caroline for Emergent Bilinguals (Category D).

The Instructional Practices of Caroline for Emergent Bilinguals references teaching strategies and translanguaging used to support English Language Learners in the classroom. Garcia and Kleifgan (2010) explained the practice of translanguaging as using the home language of the child as a scaffold to learning a new language. Teachers have to recognize the numerous literacies that children bring to the classroom (Lazar, et al., 2012). Especially in the case of working with emergent bilinguals in Ecuador, the children spoke Spanish and Caroline and I, along with our group members, were to teach the children English. Teaching emergent bilinguals is challenging because according to Grant, et al. (2007) they, "...bring an additional set of resources or abilities and face an additional set of challenges when learning to read and write in English as a second language" (p. 601). In the case of this research, the use of multiple ways of communicating was a strategy used to facilitate understanding with the children at Santa Cruz and assist them in learning English. The following data sample is a lesson excerpt from field notes:

[After a picture walk Caroline read the book On the Farm to the students]

Caroline read, "It's time to get up."

[Caroline demonstrated waking up with her hand motions]

Caroline: He's stretching

Caroline read, "It's 6:00 a.m.. It's time to milk the cows."

Caroline asked, "How do you milk the cows?"

[All students presented to milk the cow]

Caroline said, "Leche, leche."

10:00 a.m. it's time to feed the chickens

Caroline used sign language for the word feed (a student did the sign after

Caroline demonstrated). (<Internals\\Ecuador Work at Santa Cruz \\May 22
2013 Transcribed Guided Reading Groups>)

In this lesson, Caroline used the strategy of “**sign language**” to help children understand the story she was reading. Sign language generated an opportunity for the children to make meaning from what she was reading and better prepare them to read the text on their own. Multimodal literacy is, “...based on the affordances provided by gesture, sound, visuals, and other semiotic symbols, including, but not limited to language” (Cenoz & Gorter, 2011, p. 340). Caroline had to move beyond the borders for traditional literacies to teach English. Continuing to instruct emergent bilinguals in a culturally nourishing way means considering the multiple literacies of the children that diverge across languages, cultures, and contexts (Cenoz & Gorter, 2011).

Instructional Practices of Researcher for Emergent Bilinguals (Category D).

During study abroad at Santa Cruz, I also engaged in instructional practices for emergent bilinguals. In addition to engaging in the use of gestures and body movements for

instructional purposes, I utilized other best practices for children learning another language. These instructional accommodations (visual cues, physical gestures) build on the knowledge of the children while utilizing their native language (Buteau & True, 2009). The following data sample from my travel journal reflects new thinking about bilingual instruction:

*Another key concept I learned about bilingual instruction is the power of facial expressions, body movements, hand gestures, and **the combination of English (and in this case Spanish) words to connect the two for the students.** Generating a repertoire of ways to engage in communicative strategies established that most all the students would understand what was being said using one of the strategies to present the word(s) that I was conveying. (<Internals\\Researcher Data\\Final Reflection June 6 2013>)*

Having a multitude of strategies to use while teaching in Ecuador helped me communicate and teach more effectively. Specifically, “**The combination of English and (in this case Spanish) words to connect the two for the students,**” was my attempt to understand translanguaging. Translanguaging is a multilingual practice (Creese & Blackledge, 2010). Cummins (2005) argued that instead of engaging in bilingual instruction by using one language, teachers need to utilize both languages for the transfer of language. Using translanguaging as an instructional strategy allows the teacher to see what the multilingual student can do versus isolating the language they know from the new language they are learning (Cenoz & Gorter, 2011). The final Culturally Nourishing Practice considers the potential of language, used in the classroom, to foster community.

Language of Caroline Used with Learners (Category E.) The student-teacher relationship in a classroom is influential in creating a culturally nourishing environment. The relationships and interactions between a teacher and her children are the crux of promoting or discouraging student learning (Nieto, 1999; Jeffy & Cooper, 2011). Awareness, appreciation, and acceptance of different discourse patterns and styles of verbal and nonverbal communication, those which go beyond speaking and writing, help to bridge the gap between the home-community and school culture. Language Used with Learners is another way Caroline connected with her children on a personal level bringing her own cultural influence to the classroom. During an observation, I recorded Caroline saying, **“I am going to write it down ‘girl.’”** I followed up with her in a conversation about her decision to use the word, **“girl.”** The following data sample is an excerpt from our conversation:

Researcher: Why did you respond with “girl?”

Caroline: That is the friend mentality. That is the way that I speak with my friends. I have to determine if that is appropriate. For some kids it’s appropriate. It’s a term of endearment. When I call them sweetie, pumpkin etc. it is me showing them “affection.”

(<Internals\\After Internship I January 2014>)

In the conversation Caroline explained her choice of the use of **“girl”** as a loving term for her student and elaborates that, **“it is me showing ‘affection.’”** Because of the amount of time children spend in classrooms, the teacher’s role is significant in the classroom. Children need to know that their teacher cares about them (Jeffy & Cooper, 2011; Ladson-Billings, 1995; Nieto, 1999). Nieto (1999) told us, “The climate for learning, that is, cannot be separated from a climate in which care, concern and love are central” (p.

127). Nieto (1999) supports that a climate of love is still met with high standards and rigorous academic demands coupled with respect for children.

Language of Researcher Used with Learners (Category E.) Leland, Harste, and Shockley (2007) stated, “Language is never neutral. It can privilege some and marginalize others” (p. 135). Language was an especially powerful tool that I used during my work with Caroline. During her internship, I utilized specific language to support Caroline in reflecting on her own teaching. I observed Caroline telling a student that he would be asked to leave the morning meeting group for being “sassy.” During our debriefing, I employed a style of questioning to encourage Caroline, as a pre-service teacher learner, to reflect about her own words without me specifically stating how her words might be negative for a child. The following data sample is an excerpt of a conversation between the Caroline and me:

Researcher: There was something in your voice. Remember when you are saying those things, try to approach it differently.

Caroline: I put him in his place.

*Researcher: **What does that [her language] do? What are you modeling for him then?** (<Internals\\Debriefing\\Debriefing with Caroline November 7 2013>)*

The attitude of Caroline in this data sample was that, “**I put him in his place**” which could certainly marginalize the child. I specifically asked Caroline, “**What does that [her language] do**” to engage Caroline in reflecting on the impact of what she said to the child. I then took my questioning style deeper by using words Caroline knows, “**What are you modeling for him then?**” Instead of simply telling Caroline her choice of words

were not productive, I asked her to reflect on what her language would do for the child in the situation.

While working with Caroline, I carefully guided her versus telling her what I thought she should do. I wanted to give her the opportunity to think about what she might teach, say, or do before I suggested my thoughts. The following data sample indicates an over-reliance on Caroline's part for me to tell her what I wanted her to do:

Caroline: In regards to stereotypes, what do you want me to...

*Researcher: **It's not just about what I want.** (<Internals\\Debriefing\\Debriefing and Planning for Full Two Weeks with Caroline & Coaching Teacher October 30 2013>)*

Responding to Caroline's request for me to tell her what to do would have required me taking ownership from Caroline's growth as a pre-service teacher learner. However, I used language to push her development by telling her, "**It's not just about what I want.**" I wanted Caroline to think through stereotypes on her own. Sleeter (2009) told us that, "...to facilitate development beyond novice thinking, it is essential to provide space and support for uncertainty" (p. 11). Giving Caroline the answer would have removed the opportunity for growth. Not telling Caroline what I wanted her to do, while uncomfortable for her, actually facilitated her evolution as a culturally responsive teacher. A model representing the findings and categories will best begin the descriptive process of providing the reader with a summative visual representation of my findings.

Conclusion

Three main themes focus the findings of this study: 1) Cultural Luggage, 2) Generative Engagements, and 3) Culturally Nourishing Practices. An illustration of these

findings along with the categories illuminating the intricacy of participants' experiences during study abroad and Internship I is best depicted by a model (see Figure 5.1).

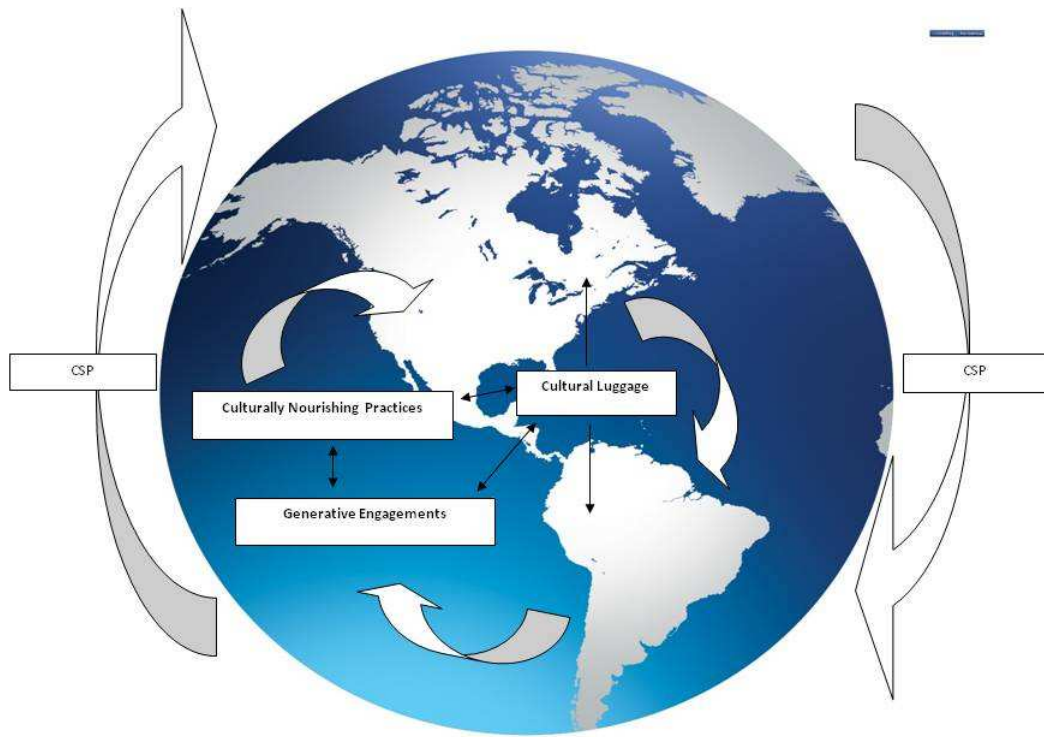


Figure 5.1 *Model of Findings*

The model depicts a map of North and South America, representing the two contexts in which this study occurred, America and Ecuador. Both locations acted as incubating spaces for culturally relevant knowledge and practices to grow. The box located in the middle of the continents states Finding One, **Cultural Luggage**, with arrows moving north and south respectively. There is also an arrow moving from North to South America to indicate the dynamic nature of study abroad. Cultural Luggage designates long held Beliefs and Knowledge (Category A) and Dominant Identity (Category B) are centrally located between the two continents in the diagram to illustrate that one's beliefs and identity are influential and significant in becoming a culturally

relevant practitioner. The Cultural Luggage Caroline and I brought to Ecuador, developed since our individual childhoods, and through new experiences, continues to alter and possibly transform throughout our lives. Our Beliefs and Knowledge and Dominant Identity, present in Ecuador and returning with us to America, did not remain static. Our experiences, and our intentions to better understand cultural relevance, opened doors to allow personal shifts in our beliefs and identities, to become visible.

To the left and centrally located beside South America is an arrow moving up and to the left followed by two boxes. In the first box is Finding Two, **Generative Engagements**. The box above that contains Finding Three, **Culturally Nourishing Practices**. An arrow follows the last box. The arrows below and above **Generative Engagements** and **Culturally Nourishing Practices** indicate that cross cultural experiences, especially study abroad in Ecuador, generated new ways of thinking and teaching emanating from conversations with colleagues and children. Conversations sprouting “new ways,” whether in a newfound knowledge or a new practice, were grounded in topics related to theory underpinning an instructional decisions, community building, practices for emergent bilinguals, and language used to facilitate learning. Our “new ways” honored and nurtured our evolving understandings along with the various cultures learners brought to each learning event and were visible in the practices and language used with learners. Additionally, small arrows between and among the findings, Cultural Luggage, Generative Engagements and Culturally Nourishing Practices indicate that the findings did not occur in isolation, instead each finding influenced the other.

Encircling the diagram are two arrows moving in a circular motion with boxes labeled culturally sustaining pedagogy. Culturally sustaining pedagogy, explained in

Chapter 2, is the extended culturally relevant pedagogy (Paris & Alim, 2014; Paris, 2012; Ladson-Billings, 2014) as it seeks to not simply maintain cultural practices, but sustain the cultural and linguistic practices of communities. Paris and Alim (2014) indicated the need for culturally sustaining pedagogy in response to demographic and social change. A culturally sustaining pedagogy embodies the multilingual and multiethnic values of the present and the future populations shifting teaching practices away from the monocultural schooling traditions currently practiced in the schools (Paris, 2012).

The essence of this research was to investigate culturally relevant pedagogy with the following questions:

- 1) What can a White pre-service teacher and White researcher learn about culturally relevant pedagogy from a study abroad experience in Ecuador?
- 2) What impact, if any, does a study abroad experience have on a pre-service teacher's implementation of culturally relevant practices during her internship?

Since Paris (2012) and Ladson-Billings (2014) helped us understand that culturally sustaining pedagogy is an extension of culturally relevant pedagogy, the encompassing concept of culturally sustaining pedagogy surrounding the frame indicates the dynamic nature of pedagogy honoring culture to meet the needs of a changing society. Culturally sustaining pedagogy was investigated throughout study abroad and Internship I and during all practices and engagements.

Throughout this research, I read and manipulated data gathered across two continents to explain how understandings and practices about culturally relevant pedagogy grew from a study abroad experience and carried through to a teaching internship experience. I began first, by illuminating findings illustrating the power of

participants' long-standing beliefs and identities. Secondly, findings revealed how cross-cultural experiences of the participants and engagement through conversations and observations with educators generated new understandings. Finally, findings showed practices that were culturally nurturing to children. To bring new understanding to my discoveries, I will discuss and consider the larger impacts based on what my data revealed. Implications of the findings will be shared in Chapter 6. The information in the final chapter has the potential to benefit educators, administrators, college faculty, and children. Chapter 6 will also explore the significance of this research and explore questions for potential research.

CHAPTER 6

DISCUSSION OF FINDINGS, IMPLICATIONS, AND NEW QUESTIONS

This chapter includes a discussion of findings, implications, and new research questions, while describing how study abroad impacted a White pre-service teacher and a White researcher, and its impact on a pre-service teacher's implementation of culturally relevant pedagogy during her internship. I will discuss my findings and the influence of shifting cultural stance using dialogue, reflection, and study abroad, which influence the cultural shifts necessary to sustain pedagogy that will make a difference for all children. For educators interested in supporting others in developing culturally relevant stances and practices, I suggest implications for university faculty, pre-service teacher supervisors and classroom teachers. To critically reflect on my research I will ruminate on the significance of this study, including the opportunities and challenges that occurred while considering new questions that emerged. Engaging in a qualitative study meant entering this research without preconceived answers to the questions I investigated. The boundaries of a qualitative research study do not remain within the neat confines of the questions, but extend beyond what was originally sought creating new questions (Lincoln, 1995; Dyson & Genishi, 2005).

Discussion of Findings

The three abbreviated findings in Chapter 5: a) Finding One: Cultural Luggage, b) Finding Two: Generative Engagements, and c) Finding Three: Culturally Nourishing Practices, are detailed in this chapter to explain what Caroline and I learned about

culturally relevant pedagogy during this study. To provide a visual representation of the interconnectedness and complexity of becoming a culturally relevant practitioner, I will share and explain the Cultural Shifts Model (see Figure 6.1) and describe the meaning of the phrase “cultural shifts.”

Cultural Shifts

Cultural shifts facilitate the growth of culturally relevant pedagogy and the extended culturally sustaining pedagogy (Ladson-Billings, 2014; Paris, 2012; Paris & Alim, 2014) via the continual ways educators intentionally shift their practices to meet the current demands and needs of the children in their classrooms. Engaging in culturally relevant practices means shifting from incorporating only traditional literacies into the classroom, to including modern literacies (Paris, 2012). In addition, Ladson-Billings (2014) suggested that with a culturally sustaining pedagogy, “...consistently marginalized students are repositioned into a place of normativity-that is, that they become subjects in the instructional process, not mere objects” (p. 76). For Caroline and me to act in culturally relevant ways, knowledge and ideas that we held prior to study abroad and throughout Internship I could not remain stationary. Our ideas needed to be malleable, adjusting to needs we encountered, thus shifting our understanding of cultural relevance to culturally sustaining. As educators, we must think about the future while being flexible with our current practices and how we best craft instruction to meet our children’s potential. Quality instruction that sustains children’s culture also means teaching children how to flexibly access the dominant practices of society. The Cultural Shifts Model visually depicts the influences yielding small, yet significant, cultural shifts (see Figure 6.1).

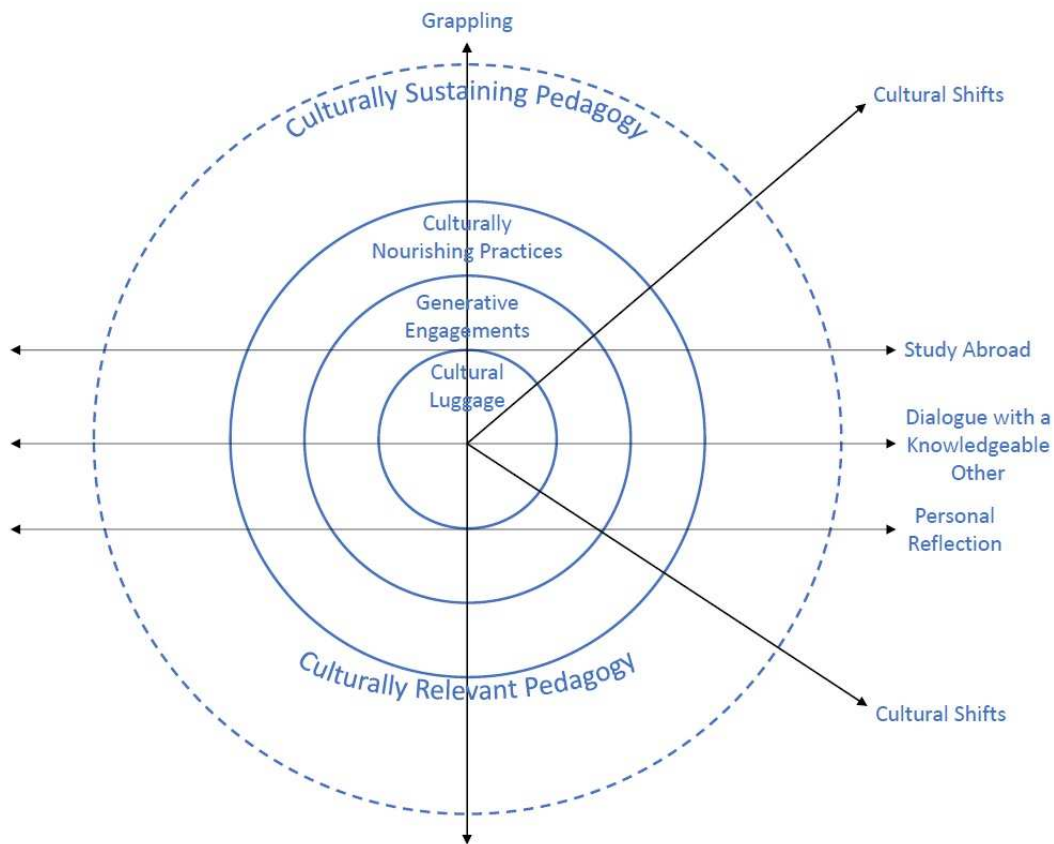


Figure 6.1 *Cultural Shifts Model*

Cultural Shifts Model. The center of Figure 6.1 is cultural luggage, which is the place from which any individual might begin to shift their understandings of cultural relevance. A person's cultural luggage is the heaviest and most influential component of the shifting process, thus making it central to a cultural shift. Cultural luggage is also at the center because all new learning moves outward from the center of the model where our beliefs are grounded. In my research, the findings related to cultural luggage showed that conversations, experiences, and reflections were the processes that, during study abroad, exposed our dominant identities and created the space for shifts in our beliefs. The next ring of the model is labeled generative engagements. Generative engagements include study abroad, professional readings, and excursions while in Ecuador. These

engagements supported Caroline and me in creating new understandings of differences in culture, appreciation of difference, recognizing the ways in which we saw difference as deficit, and navigating the complexity of being in the minority, while learning to traverse within a new place and language. The subsequent ring, culturally nourishing practices includes the language, theoretically sound practices, and instructional practices we used with emergent bilinguals including songs, gestures, and translanguaging (Garcia & Kleifgan, 2010). These practices were nourishing because they supported the cultural and language backgrounds of children during learning. The outer-most ring is labeled culturally relevant pedagogy and culturally sustaining pedagogy. Culturally relevant pedagogy is part of the cycle of continually moving outward to culturally sustaining pedagogy. The stimulus for culturally relevant and sustaining practices includes cultural luggage, generative engagements, and culturally nourishing practices. The dotted line represents how culturally relevant and sustaining pedagogy are ideals, which are always in flux when teachers work with cultures different from their own, and are indicative of new information learned whenever teachers intentionally interact with another culture or child and make decisions to use that new information to support the child's growth. The dotted line is also representative of the fact that new knowledge is continuously built. The processes explained within the model are influenced with lines running vertically and horizontally through the model.

The vertical line (grappling) with an arrow on both ends runs through the center of cultural luggage. This vertical line, grappling, represents the necessary struggles required to move toward cultural shifts. Grappling was fueled by and through the experiences represented in the model, generative engagements, practicing culturally

nourishing practices while studying abroad, dialoguing, and reflecting to shake the stronghold of both my, and Caroline's, beliefs. The movement was the prelude to the shifting required for our positions to become more aligned with the cultural relevance needed to best serve the children with whom we worked. Jiang and DeVillar (2011) and Killick (2012) indicate a noted change in attitudes and "change in self" from participants after a study abroad experience. Killick (2012) stated, "...international mobility activities [international travel] are almost always credited with significant ('life-changing') learning (p. 374). This arrow runs centrally to the entire model because grappling required Caroline and me to engage deeply in all of the processes within the model. The intentionality with which grappling happened affects the cultural shifts that either occurred, or were prevented. A set of horizontal arrows run through the model with labels representing personal reflection, dialogue with a knowledgeable other, and study abroad. These arrows reflect the processes or actions that support an individual engaging in learning about culturally relevant pedagogy, thus requiring cultural shifts.

Study Abroad influencing a Cultural Shift. The findings from my research illustrate that study abroad created a third space (Gutiérrez, 2008; Zeichner, 2010) and a pathway allowing/facilitating cultural shifts for both Caroline and me. The experiences such as feelings, learning to respect the ways of others, and involvements of being in the cultural minority, encouraged cultural shifts and occurred both inside and outside the classroom walls in Ecuador. Roose (2006) explained that study abroad experiences assist pre-service teachers in developing, "...awareness, knowledge, confidence, risk-taking, flexibility, and commitment" (p.48). These qualities develop through processes beyond classroom walls and need wide spaces with which to grow.

Personal reflection is another distinct process essential to learning from study abroad because reflection supports the development of awareness, knowledge, confidence, and risk-taking. Written reflection provided an opportunity for Caroline and me to write freely about biases we felt during study abroad. Personal reflection also gave us the space to reflect on our flexibility and our commitment to understanding these new emotions we felt. The process of dialoguing with ourselves through reflection and dialoguing with a knowledgeable other were risk-taking events necessary to grow new practices. Dialogue also allowed Caroline and me to exchange knowledge and develop our confidence as we shared successes in instruction.

Qualities such as awareness, knowledge, flexibility, and commitment are also connected to cultural relevance. In order for a teacher to nurture the cultural shifts necessary to be culturally relevant, they must be knowledgeable about their children, and the children's backgrounds (Moll, et al., 1992). They must also be flexible in their beliefs and teach their children that same flexibility (Paris, 2012). These manifestations occurred for both Caroline and me. For instance, during a conversation during Caroline's internship, she stated, **"I wonder if I would have been as successful and open minded if I had not gone on that trip [to Ecuador] and read that book [Bridging literacy and equity]"**(<Internals\\Debriefing\\ Debriefing with Caroline 11.4.13>). Based on Caroline's interactions with her children, she indicates a newfound confidence, open-mindedness, and flexibility which established new awareness of her teacher qualities, and possibly, her role as a culturally responsive teacher.

As the researcher participating in a study abroad trip, despite my previous teaching and work abroad, the trip facilitated a cultural shift for me. The trip provided an

opportunity for me to develop my own flexibility amidst challenging personal and professional circumstances. Maynes, Allison, and Julien-Schultz (2012) stated that an intercultural teaching experience provides an avenue for both personal and professional shifts for individuals. A professional shift for me was the intentionality it took for me to accept the practices of Santa Cruz School and learning to not view a different way of teaching or school protocol as “deficit.” I have not struggled with having a deficit view of school practices in America before, probably because most of the schools in which I spend time, follow routines to which I am accustomed and adhere to my American ways. I found following the Santa Cruz routine challenging. My thoughts always wanted to compare the practices at Santa Cruz (such as “**misbehavior**” or “**the number of times the children went to the bathroom**” (<Internals\\Melanie Data\\ Final Book Club Reflection>) as loss of instructional time, or from a deficit perspective. The “habit of deficit” was an easy pattern for me to fall into despite everything I know from professional readings and studies on culturally relevant practices (Paris, 2012; Paris & Alim, 2014; Ladson-Billings, 2014; Ladson-Billings, 1995; Gay, 2010; Milner, 2010). The intercultural experience gave me greater opportunity to consider my own thinking and practices. Study abroad certainly was an agent for shifts in thinking by both Caroline and me.

Dialogue with a more knowledgeable other influencing a cultural shift.

Dialogue during study abroad, and during Internship I, was another means through which a cultural shift occurred with Caroline in this research. Sleeter, Torres, and Laughlin (1983) explained, “Reaching critical understanding is a social process mediated by dialogue,” (p. 48) supported by the work of Freire (1987). Freire (1987) explained that

dialogue solidifies the action of knowing. However, it is also the action of the dialogue that creates the action of knowing in the case of my research. Dialogue allows individuals to work through restricted experiences, limited understandings, pain, anger, and any guilt in order to begin a transformative shift. In the case of the work Caroline and I did together, Caroline states, **“It is interesting to look at my previous comments. The work we [researcher and Caroline] have done has impacted me, talking and reflecting with someone who experienced the same thing alongside me”**

(<Internals\\Conversations with Caroline\\Final Book Club Reflection 5.23.2013>).

Caroline and I frequently engaged in cogenerative dialogue (Carambo & Stickney, 2009) about her teaching plans during Internship I. It is through cogenerative dialogue, me, as a knowledgeable other, with my breadth of reading and understandings, coupled with the joint experiences of teaching and living in a new country and culture during study abroad, as well as, conversations during Internship I, that influenced Caroline’s position and practices.

Sleeter, et al. (1983) stated, “Conscientization about one’s actual reality takes place by submersion and intervention in it; hence, the necessity of doing inquiry mediated by reflective dialogue” (p. 83). Not only did Caroline and I engage in reflective dialogue, but our immersion in study abroad created uncomfortable experiences to dialogue about. Caroline felt comfortable to share her struggles with personal illness during study abroad. She also explained about lesson planning, **“I really did not realize that it [lesson preparation] was going to take that much time and research too”**

(<Internals\\Informal Interviews\\ Informal Interview with Caroline 8.19.13>). Caroline’s

honesty about the time we spent preparing culturally responsive lessons in Ecuador was enabled by the dialogue and collegial relationships we built throughout our time together.

During another planning session in Internship I, Caroline and I discussed the possible privileged perspective of the author of a text she considered using for an immigration lesson during her internship. Through our dialogue, Caroline realized the investigative process necessary to critically consider all aspects of her teaching in order to create lessons and engagements that might culturally sustain her children. At the end of our conversation, Caroline stated, **“Without you here, I may not have, I would have made a connection but not this fast.”** (<Internals\\Planning Notes\\10.31.13 Transcribed Planning Notes>). In this case, Caroline recognized that it was our collaborative work acting as a scaffold, supporting her thinking about culturally relevant pedagogy in ways she previously had not considered.

Personal reflection influencing a cultural shift. Caroline and I both engaged in reflections throughout study abroad as part of the trip requirement. Caroline was responsible for written reflections during Internship I. Reflection can greatly impact an experience. Freire (2009) tells us that when encouraged to reflect, individuals look beyond their current experience to develop a broader critical consciousness. It was through reflection that Caroline and I were able to think beyond our own cultural references. For instance, both Caroline and I reflected throughout study abroad about the differences between America and Ecuador. I reflected on **“the consumer-oriented American as a culture”** The reflection amidst study abroad allowed me to consider the current experiences I lived and my current life experiences in America. Caroline frequently reflected on the American privileges she recognized. Caroline stated in one

reflection, “**We are so much better than we realize.**” She indicates that feelings of privilege were not recognizable to her until she arrived in Ecuador. Caroline’s personal reflection on privileges also created issues causing her to grapple with her long-held beliefs.

Grappling

The following model, Grappling Significance Model, (see Figure 6.2) magnifies the influence and importance of grappling. Grappling is the internal processing that occurred for Caroline and me. The other processes (Dialogue with a Knowledgeable Other, Personal Reflection, and Study Abroad) are external processes. Personal Reflection can often be in-the-head thinking of an individual versus between-the-heads thinking that occurs with co-generative dialogue (Carambo & Stickney, 2009). In the case of this research however, the reflection was often written because it was part of study abroad and Internship I, thus making the internal reflection process an external product.

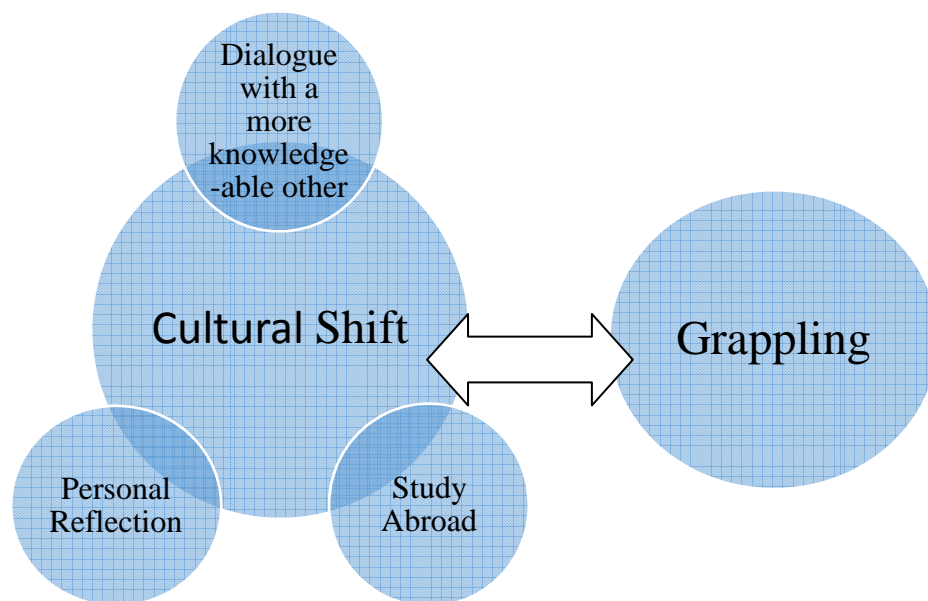


Figure 6.2 *Grappling Significance Model*

Our grappling indicated that Caroline and I are developing intercultural sensitivity (Bennett, 1993). Ethnorelativism (Bennett, 1993) is indicative of a shift in perception where difference is not interpreted as a threat to currently held beliefs. Instead, the individual works to create new mental categories based on new understandings rather than fitting new beliefs into existing categories. In addition, the individual begins to appreciate difference based on a worldly view that respects and values differences while indicating cultural curiosity (Bennett, 1993).

Grappling means that Caroline and I are still negotiating and struggling to understand ideas and events from the encompassing experiences of study abroad and Internship I. In this way, we continue to refine and expand what it means to be culturally responsive while learning to become culturally relevant educators. For example, Caroline is still grappling with fully understanding culturally relevant pedagogy, while simultaneously trying to create practices that are culturally relevant. Nevertheless, Caroline used culturally diverse children's literature, simulations, and incorporated children's interests into her lessons. I, too, grappled during my experiences during study abroad. I am grappling with the ways I might have engaged Caroline differently to aid her as she created cultural shifts on her own while reflecting on my own cultural shifts. For example, the questions I asked Caroline as part of reflection during Internship I, were difficult. I wanted to push Caroline's thinking about culturally relevant pedagogy while also giving her the freedom to make her own decisions during Internship I. I also grappled with **“the consumer-oriented American as a culture”** while in Ecuador. I felt White guilt (Thandeka, 2007) about my American culture and how "things" were over-valued. The grappling amidst study abroad allowed me to consider the current

experiences I lived and my current life experiences in the U.S. The findings discussed above; a) Cultural Luggage, b) Generative Engagements, and c) Culturally Nourishing Practices, along with the processes of Study Abroad, Dialogue with a Knowledgeable Other, and Personal Reflection, hold important implications for individuals engaging in culturally relevant pedagogy and those wishing to extend culturally relevant pedagogy to culturally sustaining pedagogy.

Implications

The findings of this research have significant influence for those interested in understanding how culturally relevant pedagogy might develop in pre-service teachers and possibly all teachers. There are a few audiences who can benefit from what I have learned from this research including university faculty and pre-service teacher supervisors. Also, the need for collaboration among teachers is an important piece of new learning, as are the ways learners fluctuate when learning about their cultural selves. Cultural shifts take time and only happen when the intention to become a more culturally relevant practitioner is clearly articulated. Educators involved in providing opportunities to help shift practices toward more culturally engaging instruction must be dedicated to face the challenge of staying relevant in order to recognize evolving cultural pedagogies (Paris & Alim, 2014). Having educators from various sectors and roles within the educational community focused on growing culturally relevant instruction helps to work against the dominant structure of the educational system making education accessible to all children. This learning creates a ripple effect affecting how children will participate within society.

Culturally relevant pedagogy, established by Ladson-Billings (1995) has been foundational to culturally relevant teaching practices in the classroom that included goals focused on: 1) academic success, 2) cultural competence, and 3) sociopolitical consciousness. Recent work in the area of culturally relevant pedagogy by Paris (2012) created awareness of the need for a shift to culturally relevant practices due to the continuous deficit attitude of teachers who instruct culturally diverse children. In addition, the oversimplification of culturally relevant practices, such as a focus only on a child's native language in the classroom or only focusing on the culturally relevant literature, places our culturally diverse children at a disadvantage as they prepare for their roles in society. Based on my work with a pre-service teacher, and due to the aforementioned factors, the charge for individuals working with and instructing pre-service teachers, including university faculty and pre-service teacher supervisors, encouraging collaboration among teachers, and providing consideration for mediating one's cultural selves are all implications for further thought.

Although data analysis did not reveal direct connections between Caroline's teaching practices during her internship and her study abroad experience in Ecuador, the conversations, events, and insights that occurred during cultural immersion experiences in Ecuador (Study Abroad) remained touch-tone ideas for our conversations around CRP during her Internship. It is important to note that the study abroad experience was not a pure cultural immersion for several reasons including the fact that the trip included tourist aspects of traveling in a group with a touring company and guided based on the universities requirements. Additionally, the amount of time allotted for this trip was twenty-five days. Finally, the Santa Cruz facility required visiting teachers to live

together on school grounds. All of these parameters constrained this experience from being a completely authentic cultural immersion experience. However, this experience, teaching and traveling in Ecuador, provided an introductory cultural immersion experience. All pre-service teachers and pre-service teacher programs need to include a diverse, cultural immersion experience in a different culture, locally or abroad. The rationale behind a cultural immersion experience is pre-service teachers need experiences and opportunities to grapple with and to interrogate their beliefs and identities.

University Faculty

University faculty involved with teacher preparation need opportunities to become familiar with the benefits and feasibility of the needed components, including multiple culturally relevant courses and cultural immersion experiences to an education program that grows pre-service teachers prepared to engage children in culturally relevant classrooms. Coursework extending beyond one culturally relevant class beginning the freshman year is one component of this process. Another element that needs inclusion in a teacher education program is globalization through a required study abroad course or through strategic internship placements that immerse pre-service teachers in diverse settings. By exploring what other universities do to prepare their pre-service teachers through study abroad or local immersion internships, ideas can be generated that may be feasible for each university's education program. An immersion experience abroad or locally can be transformative for pre-service teachers by shifting beliefs, changing behaviors, and changing new perspectives (Perry, et al., 2012, p. 681).

Distinct cultural immersion experiences need to be available for pre-services teachers to either teach through study abroad or teach through a local cultural immersion

experience. In addition to an immersion experience/s, university faculty members need to also provide pre-service teachers with preparation sessions for cultural immersion. Quality preparation is a key factor in setting up pre-service teachers for successful experiences. These orientation sessions are opportunities for pre-service teachers to begin to interrogate their own biases and learn about their host community, its history, people, customary habits, and their educational structure. These sessions also prepare pre-service teachers, regardless of their knowledge or understanding about cultural relevance, to begin thinking about their beliefs and attitudes, cultural responsiveness, and critical thinking prior to teaching abroad or in new local culture. For example, just as I experienced being the “cultural other” in Ecuador at the pharmacy, pre-service teachers in a cultural immersion experiences within the U.S. might experience the same feelings of being the “cultural other” in a community different than their own. Since beliefs are a guiding force in teaching and learning, awareness of one’s cultural and habits of mind brings attitudes, values and ways of being to the forefront, thus creating reflection about the need for cultural relevance.

It is not enough to simply offer cultural immersion experiences and preparation sessions, but specific components (see Table 6.1) need to be in place for pre-service teachers to bridge understandings about culturally relevant pedagogy through engagements and experiences *during* cultural immersion. Although any cultural immersion is valuable, whether to an English speaking country or not, a trip to a non-English speaking country or a local bilingual community can enhance a pre-service teacher’s understanding of what it means to be in the cultural minority and provide first-hand experiences learning to teach in culturally responsive ways. In addition to carefully

structured discussions, readings, and engagements prior to cultural immersion, structured sessions *during* the experience, and follow-up *post* experiences need to occur as well.

Table 6.1 provides examples of the components that need to be in place to aid in the cultural transition in a cultural immersion experience, understanding a new culture, and how to connect new learning to culturally relevant classroom practices upon return. Re-entry is key because this is a critical time period when the connection between new learning connects to culturally relevant practices in the classroom. Utilizing the ideas mentioned in Table 6.1, before, during and after cultural immersion are necessary to create the link between cultural learning through immersion and culturally relevant practices in the classroom. The texts and engagements encompassing an entire study abroad experience listed in Table 6.1 will scaffold a pre-service teacher to begin building cultural connections.

Pre-Service Teacher Supervisors

Pre-service teacher supervisors need to continuously develop their knowledge base about culturally relevant practices. Pre-service teachers need multiple opportunities to reflect on their own beliefs about culture. They also need repeated chances to talk with other pre-service teacher supervisors to discuss how they guide their pre-service teacher to understand and create culturally relevant practices. Engaging pre-service teacher supervisors in a focused learning group where they can come together, evolving their own knowledge about culturally relevant practices through new texts and information is important in guiding pre-service teachers. In addition, quality pre-service teacher supervisors who are vested in culturally relevant practices need to be put in supervisory roles. These individuals also need experience working with different cultures.

Table 6.1

Culturally Relevant Components of Cultural Immersion

Before Cultural Immersion Strategies to Connect Cultural Relevance to Experience	During Cultural Immersion Strategies to Connect Cultural Relevance to Experience	Post Cultural Immersion Strategies To Connect Cultural Relevance to Experience
<p>Possible texts to read prior to cultural immersion:</p> <ul style="list-style-type: none"> • <i>The Light in their eyes</i> Nieto, 2009 • <i>What does it mean to be White: Developing White racial literacy</i> DiAngelo, 2012 • <i>Sociocultural contexts of language and literacy</i> Perez & McCarty, 2004 • <i>Educating emergent bilinguals</i> Garcia & Kleifgan, 2010 • <i>Teaching reading and writing in Spanish and English</i> Freeman & Freeman, 2006 • <i>Whole language for second language learners</i> Freeman & Freeman, 1992 • <i>Black ants and Buddhists</i> Cowhey, 2006 	<p>Book Club during cultural immersion using:</p> <ul style="list-style-type: none"> • <i>Bridging literacy and equity</i> Lazar, Edwards, & McMillon, 2012 • <i>Educating emergent bilinguals (revisit)</i> Garcia & Kleifgan, 2010 • <i>Teaching reading and writing in Spanish and English (revisit)</i> Freeman & Freeman, 2006 	<p>Possible texts to read after cultural immersion</p> <ul style="list-style-type: none"> • <i>Why race and culture matter in schools</i> Howard, 2010 • <i>Teaching with vision</i> Sleeter & Cornbleth, 2011 • <i>Literacy achievement and diversity</i> Au, 2011 • <i>Culture, literacy, and learning</i> Lee, 2007 • <i>Practicing what we teach</i> Schmidt & Lazar, 2011 • <i>Con respeto</i> Valdes, 2006
<p>Learning key survival phrases in native language of country through</p> <ul style="list-style-type: none"> • Songs: <i>Good Morning Song, This Old Man, Days of the Week Song</i> • Readings stories in the language of the country with English: <i>I like it when...Me gusta cuando,</i> Murphy, 2008; <i>The weather...El tiempo,</i> Rosa-Mendoza, 2001; <i>Abuela,</i> Dorros, 1997 • Translanguaging menus 	<ul style="list-style-type: none"> • Sharing of new words • Sharing of new terms that may use in instruction learned from faculty, children, and other community members, evidencing one way pre-service teachers are engaging as cultural members of the community 	<p>Encourage pre-service teachers to:</p> <ul style="list-style-type: none"> • Complete internship at culturally diverse school (i.e. predominately Spanish) • Engage in cultural diversity groups on campus • Encourage continuing contact with other trip goers to discuss ways they are engaging in culturally relevant practices in their internship

Before Cultural Immersion Strategies to Connect Cultural Relevance to Experience	During Cultural Immersion Strategies to Connect Cultural Relevance to Experience	Post Cultural Immersion Strategies To Connect Cultural Relevance to Experience
Investigating cultural self through personal reflection and journal including: <ul style="list-style-type: none"> • Philosophy of culturally relevant pedagogy • What it means to be an American • Examining other travel outside of America 	Personal reflection as a tool during study abroad including: <ul style="list-style-type: none"> • Reflections on shifts in culturally relevant pedagogy philosophy • Feelings of being in the minority • Thoughts about economic factors observed on trip 	Personal reflection as part of re-entry to home country including: <ul style="list-style-type: none"> • Revisiting personal norms of own life • Naming new learning • Reflecting how new learning will assist them in engaging in culturally relevant classroom practices • Revisiting challenging experiences to shed light on new learning
Group meetings with other participants to share and learn together while building community including: <ul style="list-style-type: none"> • Naming fears • Naming expectations • Travel experiences of group members 	Group meetings to share: <ul style="list-style-type: none"> • Feelings • Experiences • Questions • Concerns • Uncomfortableness of being in the minority 	Group meetings to: <ul style="list-style-type: none"> • Reflect about the benefits of the experience • Share new thinking and learning • Reflect how they are sustaining awareness about cultural relevance in their lives
General trip preparation (for study abroad) including: <ul style="list-style-type: none"> • Immunization • Packing • Travel information • Schedule 	<ul style="list-style-type: none"> • Address personal needs of pre-service teachers during immersion • Excursions that enhance what pre-service teachers are learning in the classroom about the community 	<ul style="list-style-type: none"> • Discussion relating to excursions and knowledge learned between teaching and experiences • Personal reflection relating to excursions and the knowledge learned between teaching and experiences • Reflection on how experiences connect to new cultural understanding
<ul style="list-style-type: none"> • Curriculum investigation prior to cultural immersion using information from the school • Visiting and learning about cultural competencies in preparation for work at the school through school website or contact with school faculty 	<ul style="list-style-type: none"> • Ongoing investigation of curriculum once in host community • Conversation with colleagues at school site in order to plan culturally relevant lessons • Opportunity to visit other local schools to broaden cultural knowledge base 	<ul style="list-style-type: none"> • Reflection on curriculum and possibilities for ways curriculum used in school as cultural relevant practices

Pre-service teacher supervisors who will guide pre-service teachers need to be prepared through ongoing coursework using texts listed in Table 6.2 to evolve in their

own understanding of cultural relevance. Observing practicing teachers who are successful in culturally relevant practices can also aid pre-service teacher supervisors in concrete examples that can develop their understanding of ways to help their pre-service teachers. These experiences will support them in knowing ways to engage with their pre-service teachers in difficult conversations while maintaining a bond with their pre-service teacher to successfully complete their internship. Pre-service teacher supervisors need to provide pre-service teachers the support they need to understand the importance of culturally relevant practices, how those practices can occur in the classroom and what they might look like, and exploration of their own beliefs and identities as cultural beings. Some of the ways this can occur is through readings of texts and engaging in conversations around challenging culturally relevant topics. This can scaffold pre-service teachers to engage in culturally relevant practices not only in their teaching internship, but from the onset of their teaching careers. The following table (6.2), Culturally Relevant Components for Pre-Service Teacher Supervisors, provides texts and conversation topics that pre-service teacher supervisors can use when working with pre-service teachers. In addition, based on the individual needs of the pre-service teacher, some of the texts can be jointly read with their pre-service teacher supervisor providing occasion for added conversation.

Pre-service teachers are vulnerable during their internship and may have insecurities or fears about engaging their children in culturally relevant practices. I learned this through my own experience working with Caroline during her internship. For instance, during a conversation with Caroline we talked about

Table 6.2

Culturally Relevant Components for Pre-Service Teacher Supervisors

Texts to Build Knowledge Base of Pre-Service Teacher Supervisors	Conversations as Tool for Growth in Culturally Relevant Pedagogy
<i>Start where you are but don't stay there</i> <i>Milner, 2010</i>	Religion and how to incorporate it into the curriculum delicately
<i>Bridging literacy and equity</i> <i>Lazar, Edwards, & McMillon, 2012</i>	Social and cultural current issues- weaving those into practice
<i>Teacher education and the struggle for social justice</i> <i>Zeichner, 2009</i>	Standard integration married with culturally relevant practices
<i>Courageous conversations about race</i> <i>Singleton & Linton, 2005</i>	Use and choice of language used with children
<i>Culturally responsive teaching</i> <i>Gay, 2010</i>	Culturally relevant engagements (i.e., simulation, cultural literacies children bring)
<i>Building racial and cultural competence in the classroom</i> <i>Teel & Obidah, 2008</i>	Strategies to get to know children and continue to develop a bond with them
<i>The dreamkeepers: Successful teachers of African American children</i> <i>Ladson-Billings, 2009</i>	Culturally relevant practices as rigorous classroom practices

discussing religion with her children in connection with content. Caroline stated, “**I would be nervous if the principal came in**” (<Internals\\Debriefing\\Debriefing with Caroline 11.4.13>). The feelings of nervousness Caroline expressed were inclusive of her as a pre-service teacher. Through our conversation, I shared how the practice of discussing religion was culturally relevant and necessary to build tolerance for children to

respect differences and how to address the feelings of fear associated with an administrator coming into the room. Having conversation with a knowledgeable other, in this case, a pre-service teacher supervisor, can provide support and confidence for a pre-service teacher to engage in culturally relevant practices.

Ladson-Billings (2014), in a recent article, acknowledged the evolving concept of culturally relevant pedagogy to culturally sustaining pedagogy. For example, she encourages teachers to help children consider critical perspectives on societal practices that can influence their own lives. Ladson-Billings (2014) implied that teachers must constantly be aware of the political and social issues evident in current society in order to evolve instructional practices versus, allowing them to become stagnant or dogmatic practices. Acquiring a knowledge base and understanding of culturally sustaining pedagogy is ongoing because our nation is always changing (Paris & Alim, 2014). Pre-service teacher supervisors need to engage as lifelong learners to provide the necessary support pre-service teachers need to become culturally relevant practitioners. Pre-service teacher supervisors need multiple and ongoing opportunities to collaborate with others. Not only is collaboration between and among pre-service teacher supervisors important, but so is the need for that same partnership among teachers.

Need for Collaboration Among Teachers

Paris (2012), Ladson-Billings (2014), and Paris and Alim (2014) wrote about the need to shift from culturally relevant practices to culturally sustaining practices.

Culturally sustaining pedagogy according to Paris (2012):

...requires that our pedagogies be more than responsive of or relevant to the cultural experiences and practices of young people-it requires that they support

young people in sustaining the cultural and linguistic communities while simultaneously offering access to dominant cultural competence. (p. 95)

These authors suggest that a culturally sustaining stance toward classroom instruction will better meet the needs of children. Current research (Paris, 2012, Ladson-Billings, 2014; Paris & Alim, 2014), however, does not consider the benefits of teachers developing such a stance by video recording one another's teaching with the intention of deepening their understandings of culturally relevant practices through observation and conversation. Findings from this research study illustrate the recursive nature of cultural shifts occurring through conversation. Educators collaborating through conversations about their culturally relevant practices can shift pre-service teachers forward in their practices. Collaboration has the potential to expand the understanding of culturally relevant practices while also holding educators accountable for their classroom practices. Creating school environments and schedules that allow classroom teachers to engage in dialogue is important to perpetuate the continuous cultural shifts that can occur in classrooms and cultural shifts within the self.

Fluctuation of Cultural Self

The participants' and researchers' beliefs and dominant identities revealed in the findings provide implications for the impact that study abroad had on Caroline and myself. Since the beliefs of teachers (Harste, et al., 1984; Mills & Clyde, 1991) are key to their teaching practices, considering the cultural self is an implication of study abroad and its influence on culturally relevant pedagogy. The recursive nature of this learning provided bold opportunities to dismantle current beliefs. Instead of submerging the experiences that are not "culturally relevant" we should encourage more experiences that

provide avenues for illuminating the cultural self. Experiences, such as studying and teaching abroad, bring natural misconceptions to the forefront just like it did for Caroline during study abroad and her internship and me during study abroad. The emergence of misconceptions allows those misconceptions to then be more easily identified. The Recursive Model of Cultural Self (see Figure 6.3) illustrates my thinking about the recursive and fluctuating nature of the cultural self.

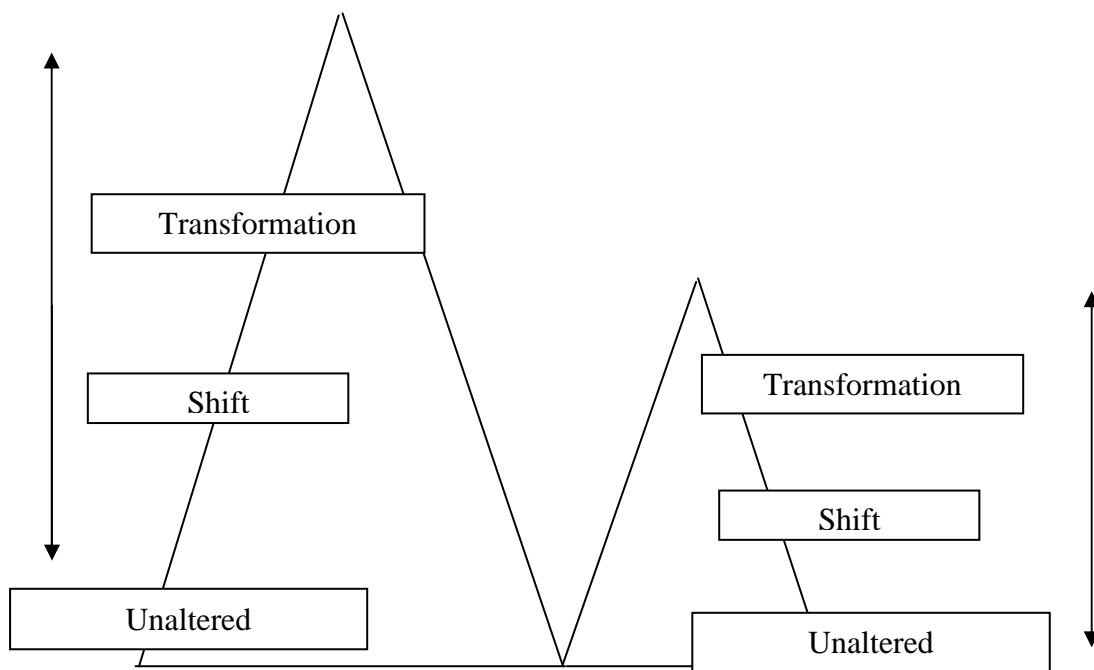


Figure 6.3 *Recursive Model of Cultural Self*

The triangle in the Recursive Model of Cultural Self represents the up and down movement (like going up and coming down a mountain) of shifts in cultural beliefs that happened through experiences such as study abroad, conversations, internship and teaching. The model illustrates the recursive nature of shifting beliefs. I named the fluctuations in this model: unaltered, shift, and transformation. The unaltered label indicates no change in perspectives about culturally relevant pedagogy. In this case,

although the individual may have experienced events that might create a change, there was no altering affect. Unaltered beliefs show no interrupted thinking while remaining status quo. A shift is a slight change in culturally relevant beliefs and thinking. A shift suggests that with time, experiences, and conversation with more knowledgeable others, an individual may transform a particular belief. Shifts can rock back and forth before, slightly altering a segment of a belief before fully shifting. Movement closer and closer to a transformation happens as an individual intentionally interrogates his beliefs. A transformative change is a complete change in beliefs about a cultural understanding. Individuals go through many changes while gaining cultural understanding that move up and down continuously through this process. Sometimes these shifts or transformations are large and sometimes they are small changes illustrated by the size of the triangles in the model.

Figure 6.4, Examples of Caroline's Recursive Self, shows the recursive nature of Caroline's cultural self and how her beliefs and actions presented themselves during this research. For example, Caroline believes that using children's literature during instruction helps children see themselves in the world, which it does. However, Caroline's one-directional stance and overuse of children's literature still over-simplifies race and culture by not adding the cultural components necessary, such as utilizing current social issues, to address Paris' (2012) stance on culturally sustaining practices. For this reason, that action would be placed in-between unaltered and shifting. To engage in culturally relevant practices, Caroline needs to move beyond literature as her dominant means of addressing culture when teaching children. Caroline did exhibit shifts in her beliefs and actions during study abroad and her internship. For example, Caroline worked diligently

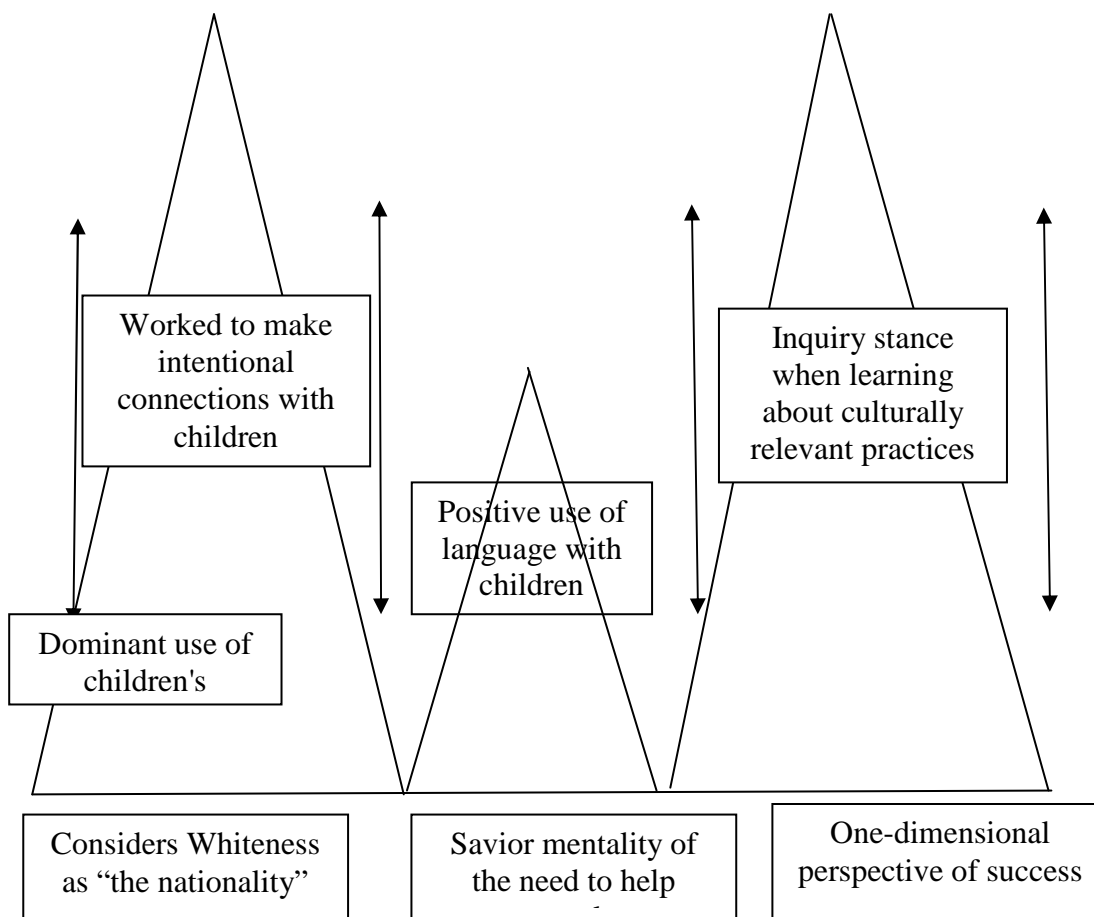


Figure 6.4 *Examples of Caroline's Recursive Self*

to get to know her children so she could in turn make intentional connections with her children during her lessons. Data did not show a transformation of Caroline's beliefs or actions, meaning a complete change in stance. However, I did identify shifts in her beliefs and actions. Thus, there are no boxes at the top of the triangle indicating that type of transformation from this research. However, the implications of shifts in Caroline's beliefs and actions are a positive start to engaging in culturally relevant practices.

Figure 6.5, Examples of Researcher's Recursive Self, shows the recursive nature of my cultural self and how my beliefs and actions presented themselves during this research. For example, I engaged in the use of translanguaging with the children at Santa

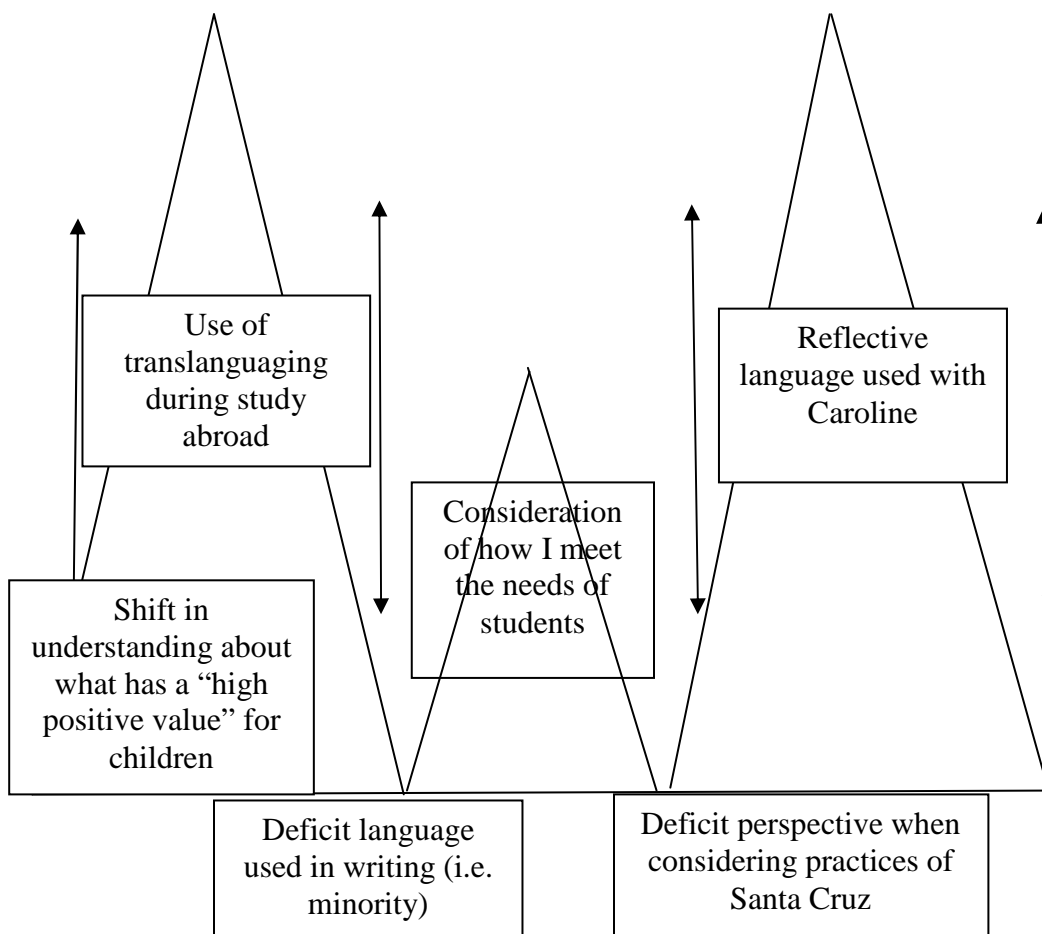


Figure 6.5 Example of Researcher's Recursive Self

Cruz as I taught English and learned Spanish. This is an effective strategy for emergent bilinguals, however, it is not the only strategy, but its use shows a beginning understanding effective teaching strategies for emergent bilinguals. This was not a transformative practice for me, but because I learned it during study abroad and utilized it, it is a shift in my understanding of responsive teaching strategies. Another shift for me was consideration of ways I meet the needs of students. In the case of this example, I followed the lead of a Santa Cruz teacher and how she fed the students that were reluctant to eat. This was a shift for me because I considered how I might have handled a situation like this in the past, but looked at this situation with new eyes. I also engaged Caroline in

reflective language when I had in conversations with her. Reflective language included posing questions or offering scenarios to encourage Caroline to think about why she made decisions or how she could have taught in ways to elicit a more critical response from children or better connect their lives to learning. During this research, I continued thinking carefully about how the language I used with Caroline would stimulate her own reflection. Another shift for me was considering the types of engagements that are of “high positive social value”. Upon arriving at Santa Cruz School, I assumed that things that were of “high positive social value” for the children at Santa Cruz School might be related to television or video games. However, I recognized that my stance was a dominant one that was very one-sided in terms of what I thought would be of “high positive social value” to the children. I learned through getting to know the children and reflecting about my dominant stance that the children at Santa Cruz School enjoyed playing outside and were very creative in their personal play. The two areas that I show unaltered movement include the deficit language I used in my writing and the deficit perspective I struggled with when considering the practices at Santa Cruz. As I reread this dissertation, I noticed the number of times I used the term minority (fifteen times) and how I frequently used the term American (ten times) signifying my perpetuating White dominant stance as I identify “American” as the traditional way of daily life. Using these terms continued to reify my position in the role of dominant, White woman. It is truly shocking that despite the research I engaged in on culturally relevant pedagogy I still reverted back to an unaltered stance in the manner I wrote. Additionally, upon my initial arrival at Santa Cruz School I struggled with a deficit perspective regarding the practices the school had in place for their bathroom practices. Although this was a shift

for me over time as I recognized that Santa Cruz School focused on the well-being of the whole child and their needs instead of a sole and prioritized focus on academics, also visible in my reflections of meal-time experiences. The fact that my initial reaction showed a deficit perspective placed that event in the unaltered location on the model as a reminder of how quickly I reverted back to my deficit beliefs.

The recursive models of Caroline and myself are both powerful. The models are both examples of how understandings about culturally relevant pedagogy are a slow evolution. It is through grappling, reflection, and conversation that an individual is able to move up the mountain. However, moving up the mountain is not the aim. The fluctuations visible in this process of moving up and down are valuable because those movements, over time, support an individual in becoming a culturally relevant practitioner. It is important for all educators as they prepare to be culturally relevant practitioners that they ready themselves for a marathon of climbing peaks and trudging through valleys. Becoming a culturally relevant practitioner is complex especially in a society steeped in White dominance.

Significance of the Study

I began this study to better understand the impact of study abroad on a White researcher and a White pre-service teacher's understanding of culturally relevant pedagogy and its impact on the pre-service teacher's internship. The challenges of this study make this research significant for future work in culturally relevant pedagogy. Knowing the occasions for improving culturally relevant practices, making them more meaningful, while being fully aware of the challenges can assist those involved with pre-service teachers.

Challenges

The challenges presented during this research are broad and include varied aspects including my work with Caroline, occasion for future research, and rethinking how we think about schools and their labels, such as Title I, and what school labels mean in terms of cultural relevance. One of the challenges for this research was the chance to participate in deep conversations with a pre-service teacher about culturally relevant practices. Upon reflection, I now know that providing Caroline with the intellectual space she needed to grow independently as a pre-service teacher, while also scaffolding her knowledge base about culturally relevant practices, was challenging, in part because she will need time to let all she learned “seep in” and to deepen her understandings.

Limited research on culturally relevant pedagogy. Since Ladson-Billings’ (1995) research on culturally relevant pedagogy, more information has developed (Ladson-Billings, 2014, Paris, 2012, Paris & Alim, 2014), however, information on culturally sustaining pedagogy is limited. In addition, there are few documented studies, except for a study on Teachers’ Collaborative Conversation about Culture (MacPherson, 2010), and White Teachers’ Learning about Diversity and “Otherness,” (Roose, 2006) that show how shifts toward culturally relevant practices among White pre-service teachers occur. Additionally, although there are several published study abroad studies available (Rios, et al., 2007; Palmer & Menard-Warwick, 2012; Marx & Moss, 2011) few examine a study abroad experience with a culminating teaching internship to investigate cultural shifts in teaching. Researching the ways these shifts occur will assist university faculty, pre-service teacher supervisors, and classroom teachers can continue to grow pre-service teachers in their classroom practices.

Recognizing the need for culturally relevant practices. Another challenge with this study is determining how pre-service teachers can recognize and value the need for culturally relevant practices within their own school communities. The mandates for standardized testing, curriculum directives may make pre-service teachers feel they do not have the flexibility to be culturally responsive. Additionally, some pre-service teachers may be unable to engage in study abroad. Also, those pre-service teachers who do study abroad will return to engage in teaching internships or will begin teaching in their own classrooms. When pre-service teachers are abroad, they expect there will be a differences in the culture. Therefore, they are more accepting of those differences and are more likely to teach from a culturally responsive stance. However, when in America, pre-service teachers may fall into dominant patterns, seeing children as all the same, teach from materials that provide the same dominant ideals, ignore the vast cultures in their classroom, and be unwilling to engage in culturally relevant practices. Educators need to consider how we can engage pre-service teachers in thinking about new cultures within their classrooms. Determining how to use the curriculum simultaneously with culturally relevant practices is another factor to contemplate as well. Considering the ways we can engage pre-service teachers in recognizing the need for culturally relevant practices in America, not just in another country, is important to sustain the practices of cultural pedagogy.

Title I schools. A third challenge from this research is to problematize the notion of Title I schools equaling diverse schools. Paris (2012) explained that, “Culturally sustaining pedagogy seeks to perpetuate and foster-to-sustain-linguistic, literate, and cultural pluralism as part of the democratic project of schooling” (p. 93). An issue

occurs, when the school is labeled as high minority when children who may be of minority races are raised in families' representative of the dominant culture. In this case, race does not equate with the need for a pedagogy that is culturally relevant. The school where I conducted my research served African American children and was a Title I school. However, many of the experiences of the children at David Turn Elementary were similar to those of their White peers, such as going on family cruises, participating in afterschool activities such as soccer and cheerleading, and having access to the latest video games. Although their experiences may be similar, because of their children's vast cultural backgrounds, pre-services teachers need to access those traditional and evolving cultures to culturally sustain them. We also cannot assume that a Title I school in Leewood School District Six is similar to a Title I school in another school district elsewhere.

Teaching influence. Another consideration when studying culturally relevant practices with pre-service teachers is recognizing that regardless of any new experiences they may have, it is their long-held beliefs that are most influential in their teaching. Harste, et al. (1984) and Mills and Clyde (1991) stated that it is the beliefs of a teacher that have the greatest impact on their teaching practices. My study confirms that a pre-service teacher's beliefs along, with the cultural luggage she brings to teaching, has the largest influence not only on her teaching practices but the topics that are open for conversation.

Comparison reflection. Finally, study abroad creates opportunities for travelers to engage in comparison reflection where they compare the country they are visiting to America. This can establish a reifying negative or stereotypical way of perceiving

cultural relevance. For example, maintaining the view that difference is abnormal is a perspective that might be perpetuated during and after study abroad. Another way the dominant perspective may persist in study abroad is through the savior mentality (Brown, 2013). As in the case of Caroline, she reflects about the children and her worries about what they lack, upholding her own deficit assumption about the children and their families. The significance of this study requires the consideration of new questions and questions for future research in the areas of study abroad and culturally relevant pedagogy.

New Questions and Questions for Future Research

The impact of study abroad on culturally relevant pedagogy will benefit from additional inquiry. The following questions include the topics: study abroad experiences, developing pre-service teachers' understanding of culturally relevant pedagogy, and creating collaborative shifting environments. These questions will help to extend a continuously shifting knowledge base and offer practical ideas for possible ways to grow pre-service teachers towards successful culturally relevant practitioners.

Creating Culturally Relevant Practitioners

The following questions consider study abroad as a way to develop pre-service teacher's cultural development:

- How many experiences (cultural immersion, discussion, collaboration) is it going to take for individuals to engage in culturally relevant practices?
- How in-depth does a cultural immersion need to be, and for how long, to create cultural shifts?

- How do we prepare pre-service teachers for a cultural immersion experience, such as study abroad, and shift them away from viewing the trip as a missionary or tourist trip and take on the role of a teaching experience trip?
- How can we create cultural immersion experiences that are not continuations from our daily lives and require pre-service teachers to live outside their comfort zone? For example, if pre-service teachers are housed together abroad, what can be done to make their experiences more culturally authentic?
- What types of engagements prior to and during study abroad or a local cultural immersion experience create critical reflective space for individuals to contemplate and complicate their beliefs and identities?

The following questions contemplate the ways university faculty and pre-service teacher supervisors can begin shifting the knowledge beliefs of pre-service teachers from stagnant cultural teaching practices, such as only using children's literature, to those reflective of their children and current sociopolitical and societal factors and consideration of those practices:

- How do we socialize pre-service teachers into the profession?
- How do we shift pre-service teachers towards culturally relevant pedagogy, extending to culturally sustaining pedagogy, versus away from these practices?
- How can we guide pre-service teachers to reflect on their beliefs and identities and begin to shift those beliefs and identities?

The subsequent questions consider the ways that pre-service teacher supervisors can shift and continue to remain culturally sustaining practitioners:

- How can educators shift from culturally relevant teaching to culturally sustaining teaching?
- How can educators grow as culturally relevant practitioners?
- How can educators establish collaborative partnerships where they can be risk-takers in thinking and discussing culturally relevant practices?
- How can educators engage in meaningful culturally relevant practices?
- How can educators be collaborative, culturally relevant, educators?

Conclusion: What I Still Do Not Know

Milner (2010) suggested, “start where you are but don’t stay there.” This research grew from “starting where I was” in my understandings about culturally relevant pedagogy. This conclusion is my attempt to publicly acknowledge my commitment to growing my understandings of culturally relevant pedagogy and to admit the surface-level shifts toward culturally relevant pedagogy visible in data collected for this study.

I foreground my own Whiteness in this reflection because of my responsibility as a White researcher engaged in a study of culturally relevant pedagogy and based on my position as a White woman. This study supported my exploration of my White identity (Howard, 2010) and White privileges (McIntosh, 1991; Lund, 2010; Gay, 2010). Through my personal investigation I recognized again the entrenched nature of my White identity and its alignment with my beliefs. Despite the readings, cultural immersion/study abroad, and ongoing work completed in the area of cultural relevance, I now more fully understand that I will never shed my White identity. My White privilege will also accompany me wherever I go and in whatever I do. I felt compelled to engage in this research based on prior life experiences and instructional practices I had witnessed in the

classroom. This research was my attempt to create a deeper understanding of CRP (C. Banks & Banks, 1995; Gay, 2010; Ladson-Billings, 1995a; Ladson-Billings, 1995b; Gay & Howard, 2000) and how to engage in culturally relevant practices that truly sustain students. Through the undergirding of CRT (Bell 1995, Delgado & Stefancic, 2001) and sociocultural theories (Vygotsky, 1978; Moll, et al., 1992; Heath, 1983) this research supported confronting my Whiteness and ways to authentically use students' home cultures when teaching. Working with my pre-service teacher, allowed me to think more deeply about the ways I need to continue to grow as a culturally relevant practitioner. For example, when I had the discussion with Caroline about religion, I could have offered to demonstrate what that might sound and look like in the classroom. Foregrounding our conversations with my personal experiences, highlighting my own struggles, would have provided opportunities for Caroline and me to work in solidarity in our quest to become culturally relevant practitioners. Cultural immersion/study abroad helped me to confront the deep-rooted beliefs I hold about poverty. For example, worrying about the children at Santa Cruz and what they did not have instead of focusing on their strengths. Finally, teaching emergent bilinguals caused me to reflect on the ways I have ignored the strategies that need to be included in instruction. For instance, working to include both English and Spanish in appropriate ways as an instructional strategy and the value of using pictures to aid in language learning. The tensions I experienced as a White woman confronting my own biases only added to my research as it required me to continue reflecting on White identity and White privilege. I believe though that the complexities of this study only created a larger opportunity for me to continue my growth as a White person in the field of cultural relevance.

The findings, implications, and new questions discussed provide possibilities for the future in the understandings about culturally relevant pedagogy, while supporting the necessary cultural sustaining shifts that must occur within White teachers to meet the demands of our diverse children. Recognizing that study abroad, dialogue with a knowledgeable other, and personal reflection provided opportunities to grapple with dominant perspectives and were influential in crafting culturally sustaining classroom practices, this research establishes the potential for future success with pre-service teachers engaging in cultural immersion/study abroad experiences, creating new considerations for future culturally sustaining practices of those in academia and in schools. The potential to eliminate the separation between the culture of children and the standard pedagogy in the classroom can be facilitated through a cultural immersion experience such as, study abroad for pre-service teachers, where these individuals are required to engage in teaching.

Still Learning

While this study informed my knowledge and practices, it is neither linear, nor complete. I believe in culturally relevant practices that are good for all children, just as Ladson-Billings (1995a) and Gay (2010) support. However, with new research available (Paris, 2012; Paris & Alim, 2014; Ladson-Billings, 2014) regarding the idea of extending culturally relevant practices to culturally sustaining practices, my learning is far from over. Paris and Alim (2014) suggest that in order for practices to be culturally sustaining, teachers must be aware of the world globally, celebrate differences that are foundational in diverse cultures, and recognize current societal influences that impact our children. Engaging in culturally sustaining practices will need to be ongoing and intentional. In-

depth exploration of societal inequities (Paris & Alim, 2014) will also allow me to continually shift instructional practices to remain current to the needs of diverse children. Additionally, refraining from making assumptions about children, such as what constitutes a “high social value” for them as I did in Ecuador while accessing a deeper understanding about children and their backgrounds are also reflections of learning from my research.

My Privileged Self

My research brought to light the biases I still have and the continuous struggles of mine that even at the end of this research I was oblivious to. For instance, there were times in Ecuador that I maintained a savior mentality despite having the background knowledge and understanding of how that stance perpetuates the dominant White identity (Brown, 2013; Picower, 2009). I vow to continue to learn and to explore how to best navigate those feelings. Even in the minority in Ecuador, I was still privileged because I am White. For instance in Ecuador, several store employees spoke in English, while commenting they knew I spoke English. Their use of English versus speaking Spanish privileged my Whiteness. I recognize that as a White woman, conversations with knowledgeable others (Vygotsky, 1978) will hold me accountable with my ongoing development. Just as cogenerative conversations (Carambo & Stickney, 2008; Tobin, 2006) with Caroline were important in our work together, these types of conversation will benefit me as well. Engaging in conversations with “more knowledgeable colleagues,” as well as interns hoping to enter our profession creates opportunities for me to learn new perspectives and gain deeper understandings of this work. Carambo and Stickney (2009)

support this dialogue as a motivator for examination of one's self, as a motivator for change in future practices and beliefs.

Pre-Service Teacher Supervisor Practices

Based on my work with Caroline, I recognize that there were missed opportunities for me to engage her in critical thinking about culturally relevant practices. Conversations such as the one Caroline and I had about teaching religion in the classroom are difficult. Continuing to push myself to engage my pre-service teachers in critical conversations pushing for *why* explanations and imagining new practices is a conviction I am taking forward to my future work. Reflective use of questioning and language with pre-service teachers will be one stimulus to encourage pre-service teachers to engage in culturally relevant practices during their internships. One of the advantages to study abroad with Caroline and following her to her internship was the opportunity to develop a close working relationship. However, with future interns, I may not have the occasion to develop that type of relationship prior to beginning our work together. Determining ways I can foster deep relationships with pre-service teachers will aid in creating opportunity for authentic conversation. Tobin (2006) tells us that the power of cogenerative dialogue is accessed when honest thoughts are shared between two individuals in conversation. Establishing a relationship where a pre-service teacher and I are both willing to share honest thoughts is key as I scaffold future pre-service teachers' engagement in culturally responsive practices.

Disintegrating the power of White individuals, like myself, through culturally sustaining pedagogy provides access to power for children of all cultures and means I will also be involved in considering my own White privileges regularly. Reflecting on my

ongoing learning, consideration of myself as a privileged White woman in education, and my own pre-service teacher supervisor practices are ways I can use my own research to guide me as a culturally relevant practitioner. I recognize that my understandings and practices related to culturally relevant pedagogy will continue to evolve and grown with intentional focus. I commit to doing the hard work necessary to evolve my understandings of culturally relevant pedagogy through conversations, new professional readings, future cultural immersion experiences, and my own personal explorations. In regard to culturally relevant pedagogy, I accept Milner's (2010) challenge not to "stay where I am."

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Appendix A: Informed Consent for Pre-service Teacher

To the participant in this study:

I am a doctoral candidate at the University of South Carolina. I am conducting a research study investigating culturally relevant pedagogy. The first part of this study involves a month-long study abroad experience in Ecuador. The second part of this study will occur after the study abroad experience, in the United States, by following you into your internship. A key component of this project is to discover classroom practices that support all students regardless of cultural background. The purpose of this letter is to obtain permission for you to participate in this study. This project will provide the basis for my dissertation at the University of South Carolina.

If you decide to participate, you will be asked to complete three informal interviews throughout the course of this study. You will be videotaped during classroom engagements, interviews, and other occasions as deemed necessary. You will be featured in notes taken during the course of this research. You will also be asked to share your travel journal during this study.

Should you feel uncomfortable answering some of the questions I pose, you do not have to answer any questions that you do not wish to. Should you choose to participate, you will benefit from the one-on-one reflection and conversation related to culturally relevant practices. It is my hope that teaching practices and individuals in the community/society in general will benefit as new ideas are considered in the practice of culturally relevant pedagogy.

Your participation in the study is confidential. Pseudonyms will be used to protect your identity. Study information will be kept in a secure location. The results of the research may be published or presented at professional meetings, but your identity will not be revealed.

Taking part in the study is your decision and is voluntary. There is no penalty for not participating. Any participant may withdraw from the study at any time without penalty. I will be happy to answer any questions you have about the study. You may contact me at (843) 817-5671 or 1palmetto@msn.com if you have questions or wish to clarify any parts of this study. By signing this form, you have read this form and agree to participate under the conditions stated above

Sincerely,

Melanie G. Keel
Project Director

Please detach and return to the project director

By signing this form, you have read this form and agree to participate under the conditions stated above.

I _____ wish to participate in this project
(Print Name) exploring culturally relevant pedagogy.

I _____ do not wish to participate in this
(Print Name) project exploring culturally relevant pedagogy.

Appendix B: Informal Interview Transcription with Caroline Post Study Abroad

August 19, 2013

- R: I want you to talk about your thoughts since the trip, have you had time to reflect on what you learned?
- C: I think the trip was good for a couple of reasons; first of all it was the experience I got with the kids and being a part of their life, honestly, and getting to see how differently everything works in another country.
- C: Let's see...just their home life in general-it really reminded that there is a story behind every child. And I think that is very true in these classrooms as well, so I think that now I was more in touch with the kids there, I really am looking forward to being that way with the students here and like really making an effort to get to know them and where they're coming from and what they're bringing to school because I got to see it first-hand. You know I was in their environment and I was watching them walk to school every day and the different types of transportation and things like that so I was really aware of what was happening with them.
- C: I do wish we had had a little more time to see their home situations. I know we got to see the one girl, but I don't feel like that was an accurate representation of the way that most Ecuadorians live- and so that was the only drawback but then the other thing is...

1:35

R: We got to ride the bus.

C: We did.

R: Which is good.

C: The other thing though is would they have been welcoming to people coming in and observing their own lifestyle or would they have seen it as very judgmental and condescending? So hopefully they would have been open to it. Maybe that's something to think for next time when you guys do the trip.

R: It's funny that you said the story behind every child because that reminds me, do you remember the video we saw before we went?

C: The trip...yes!

R: The Danger of a Single Story.

C: Yes, isn't that weird I wasn't even thinking about that. It's so true. I'd actually seen that video in another one of my classes and I feel like each time I watch it I have a new connection that I've made in my own life or in my own experience and it really just reiterates how powerful of a statement it is- is to not just focus on the one story.

R: And they don't have one story -I mean they are all different. And it's true there are girls like the one who seemed to be better off financially, like in Ecuador, so it was good to see that one too but there is definitely more than one aspect.

R: Yeah. I think it is interesting that you said the story behind every child that it's not just one story. It's not just the Santa Cruz story.

C: No....definitely not.

R: Or Maria's classroom story...

2:50

C: And the other thing is I wish we could have seen a public school. I know we got to see the private school which was very interesting but the public school I feel like... I don't know if it would have just pulled at our heartstrings too much which...honestly it probably would have, but that's the reality of it and so I mean teachers down there have to find ways to overcome those setbacks and those challenges that they face and I mean obviously the challenges are different here but we still have them so it's a good reminder. If they can do that there- then I mean -we can surely do that here. I mean we have so many more privileges here that I don't even think people realize and which is why I wish more people would give that trip a chance you know what I mean?

C: I feel like people were very turned off even...I don't know if I'm allowed to talk about this, but I will...I talked to Morgan about it; going out of her comfort zone...hard on my body, mentally and physically and everything. If you can do it once you can do it again and if you challenge yourself to do it once I do think it makes you a better person to step outside your comfort zone and a better teacher.

4:06

R: So you said we have privileges; have you thought more about what privilege means or have you been more conscious?

C: Definitely conscious of the water aspect. I can't even tell you every time -I swear- I go to my faucet I'm just so grateful that clean water comes out. We don't know what it's like to not have that and to worry about not being able to take care of ourselves or; I can't remember what chart it is....the hierarchy of needs; um basic

needs first if those aren't met then you can't worry about an education, you can't worry about schooling; I mean and these kids were so impressive because they were coming to school and they were dedicating the time and like putting in the effort to learn even though they probably didn't have a lot of the basic needs.

R: But Santa Cruz did a lot to [inaudible]...

C: True they did. They did an exceptional job of meeting the kids' needs and it was kind of disheartening to think that...

R: And we struggled with that.

C: Yeah. Come Friday what are they going to do for the weekend? So no wonder they eat so much there because they're not going to have it otherwise. I mean that's awesome that they were able to provide it, but it's also scary because we don't know how long funding will continue for them. We don't know if they are going to continue being supported and then you realize there are places like that everywhere.

R: Yeah.

C: Honestly, I can't remember who it was, there is a Circle of Sisterhood organization through like my sorority where they were building a school in Africa and when she came back she had gone and helped build a school with one of our student council presidents. And she was advocating that we needed to raise money for this school and I just realized there is never going to be a time where we don't need to raise money for somebody else -or there's never going; it's always going to be needed. Like there's always people who will need our help.

- And that's that is kind of frustrating to think that no matter what we do we can't address every concern. All we can do is the best we can.
- R: Well do you think that the idea of privilege goes beyond just the basic needs too?
- C: Yes, I think in terms of resources maybe?
- R: Uh, huh.
- C: Um...
- R: Well cause I'm thinking you said you feel privileged to have the water and that is a privilege and then I'm thinking there are a lot of places that privileges aren't just the basic needs but there are other things too that we take for granted.
- C: Well what I was thinking about is books in general, like thinking about the books that they had access to or even the books that were written for them. I mean whenever we went to find a bilingual book it was pretty challenging- and I mean not many authors take that on. And so I feel like us being able to speak English - we have so many more resources available to us just because of the language that we speak and so they are being disadvantaged.
- R: So books, very interesting...
- C: So it was good that we had the opportunity to go pick out a book for it and leave them there because I think it really made us aware of how much literature is being made for situations like that and to realize it's not enough honestly. And especially with so many more Spanish speakers coming here or so many more kids that are going to be speaking Spanish as their primary language that needs to be a focus to get literature for these kids.

7:20

R: So you said it would make you, or all of us better teachers. Why do you think that, specifically?

C: Specifically-comfort zone. I mean there's always...as simple as being at school where maybe you don't get along with the teacher or where there is a parent conflict, you've already been in a tough situation and obviously it's not the same kind of situation but like you overcame it. And I feel like for me the whole trip made me into a stronger person. I feel like I was able to deal with my own issues, but still get up every day and go teach, so leaving my personal issues at home and being there for the kids at the school. I mean I thought that we did an exceptional job-I mean I know that there was illness that stood in our way sometimes, but I mean we stayed up late we worked hard and we focused to get things done. And it does take a lot of effort to plan- it does- and that's another thing that I became aware of is that I feel like a lot of times teachers don't realize that afterschool is just as important. The planning that goes into it. You can't just walk in here and expect a good lesson to come out. I mean it takes a lot of previous thought and we did, we did a lot of previous thought. It was good.

8:30

R: What was the one thing that you thought was interesting about all that previous thought that we had to put into it?

C: I really did not realize that it was going to take that much time and research too. I mean there was a lot of times that we relied on like our computers to think of things that we could do with the kids. I mean you really do have to plan. And the

technology that is available-honestly just having to have expo markers ready or being able to print pictures and things like that. You can't just walk in and expect it all to be done-so you have to be prepared and you have to have the ability to get those things. Thank goodness we brought Expo markers and thank goodness we had somebody who had a printer and we had paper and things like that; you need a lot of supplies.

C: Where did the teachers in Ecuador get those supplies? Having access to stores...

R & C: [Laughed about the Supermaxi]

C: Also have to get those supplies home, via bus.

C: I think that is something I have gotten better with my kid watching notes- being able to listen and continue at the same time.

R: So in general teaching experience...

10:40

R: What about your world view, is that shifting?

C: Recalled what Dan said that some people should not leave the U.S.

C: In a way we are almost so similar in America. We all lead similar lifestyles- so good to take me out of that element and to put me with a different type culture just to recognize that it goes on. And even after we're back, those teachers are still there-isn't that crazy to think about that-they are still there in that school working day in and day out, living in that type of environment and we are in a completely different more privileged area.

R: What do you think they think about this is so different?

- C: I think they think about that we get to step away- I wonder if they have a certain outlook on us as people because obviously we came and we did it for three weeks but how awesome do they think we are? Not awesome, awesome is not the right word, but were we really doing the right thing because we came for three weeks and then we left but we really weren't devoting a lot of time? So I wonder what their perception of us was after we left?
- R: So do you think they think we feel sorry for them because they have to stay?
- C: [Nods head] Kind of. Hopefully they are bigger people than that and they recognize that we're doing good here too- I mean but I don't know-maybe. If I was in their situation and I saw people and heard about experiences that we had, I couldn't help it. Maybe it's not in their culture-maybe they don't put an emphasis on that-maybe they are content with where they are, but for me if I had moved to Ecuador thinking about the privileges that were here I would be extremely envious of everything that they had and ...
- R: It would be a struggle.
- C: Yes and I would want that for my own country and place.
- C: I do- I think that- and maybe that's why their pride, their national pride is something you don't talk about or mess with. Remember when they said that everyone has to say really positive things and can't say negative things- have to keep morale high even if it shouldn't be? Everyone is always looking at them and it's always a comparison.
- R: Yes.
- C: I feel like people naturally do that; they compare themselves.

R: Shared story of TGIF's and the pride of the workers there and then Starbucks.

C: Even the respect that families had for teachers in Ecuador is a little bit different and like when you talk about the valuing of their jobs and the teachers recognized how important their roles were in the community too- and so they knew they had to put a lot of effort and they had to be the best that they could be and sometimes here it may not be the case. People feel like they can skate by or they don't need to work as hard, but there their work ethic is completely different, it's awesome!

R: Yeah, I know we stayed at a nice hotel, they were overly...wanted to get me a paper...

15:00

C: And the other thing about their work ethic-this keeps making me-yeah it's good because I am having more revelations. I feel like their work ethic has to be so much higher because if it's not, then they can't survive. Like if you think about it unless they are willing to go the extra mile to get to school it's not going to happen, there is not going to be a SUV waiting to pick them up- or they're are not going to have all these back-up plans. They have to work hard just to make it work, just to get by.

R: So in a way...

C: Their culture and the way that their country is set up it demands a strong work ethic. You can't NOT work and expect to survive, you just can't. Whereas for us - here -you can there are so many programs that are in place for people who are struggling or aren't working and so...

- R: So would you say that even the programs that help people who are struggling and who are poor those are still a privilege?
- C: They may honestly be a hindrance I mean...if you think about it, it's not encouraging to work hard for what we have. I mean we are just there to pick up the pieces. I do, I know that people need assistance, they really do and I know that every case is not cut and dry but I don't know.
- R: So what about yourself? Has anything changed in your understanding or thinking about yourself?
- C: I do think that I value comfort more than I realized...I think I went into it thinking oh, I got this, I can handle this. I don't need hot water, I don't need drinking water, but I do like the way that I've grown up -I mean it's hard. That's a hard thing to realize about yourself too that this is where I am most comfortable because you want to pretend like I can handle anything or any type of situation. And I mean I am willing to handle these type of situations, but it is very hard. And so that I think now I am more open-minded about it and I am more aware of the comforts that I desire, but it's still it's tough, it is. And it's a bummer sometimes. Just to think like I mean honestly how many things I do have and take for granted and just like even what I do for fun, like being able to go to a gym like to go and work out. They don't have anything like that there. It's good for me, but it's a privilege and it's all things that I have right here for me.

17:40

- R: How will this trip affect teaching decisions that you make based on right now before you're really getting into working with the kids?

C: I really do want to get to know my students and I want to get to know their home life. And I want to see what I can do in my lessons that is going to interest them based on what they've had throughout their own experience with life -and obviously I mean they are only 10, 11 years old, but I mean they still bring so much more than people realize. I mean in 10 years a lot can happen and they can have so many different experiences and they want to know that their own lives are gonna be valued in the schools. And so I mean even just taking the time to like the Reading Interest Inventory today- even taking the time to see what kind of books that they like and going out of my way to provide those types of books for them, or those choices for them I think it's just really important.

R: Anything else that's on your mind?

C: I think I'm good for the moment.

Appendix C: Informal Interview Transcription with Caroline near Ending of Internship I

November 13, 2013

- R: What did you think of this experience?
- C: Constructive feedback, continue on, really good relationship.
- R: What was the impact of working with Morgan?
- C: Renewed hope in having strong teacher; sharing what learned from peers, best practice, how change culture in school.
- R: What connections did you make from Ecuador to Internship I?
- C: Not biased, accepting of everyone.
- R: What from these experiences (Ecuador and Internship I) will you carry into your spring internship?
- C: A new teacher and students more aware of need to integrate personally, maintain positive attitude, personally balance work and home life.
- R: What is a change in yourself you noticed from Ecuador?
- C: Willing to accept challenges.
- R: What would you say your beliefs about teaching are now?
- C: Where want children, prepare children for their path, highlight showcase and ability. I don't want them to think there is only one path, I want them to be good people. Fifth grade environment- knows there are things that she (Morgan) needs to be doing, a culture that needs to be established. Don't want others to judge you-

so focused on integration-missing what students need. Aware of what kids are saying. We could teach to that. It is so critical to balance personal life- have to take time for self. I am more curious- respond to what others are doing, respond to what I see and act accordingly, sift through what works and what doesn't work. The format of lesson plan is leading us in the wrong way. National standards that need to be incorporated. Too much focus on standards (esp. in S.S.) more than PPT –disservice to paste notes into notebook.

Appendix D: Member Checking with Christina

May 1, 2014

1) R: Ask Christina what she thinks now based on her previous response: I know that I will quickly bond with the students and teachers in Ecuador, enabling me to maximize my learning experience. I also feel as though I am exceedingly open-minded. I am able to look at situations and opinions from multiple perspectives with great respect. I know that I will take a lot from the ideas and teachings given to me as a learner in Ecuador.

C (5/1/2014): With the students, the bond was quick. With the teachers it was slower. I had to navigate between the two, moving around to different rooms at first. This is an indicator for how critical those first few days are in the school year. I took a lot from the teachers there, feelings (about students), unlike anything in the U.S. (teachers or teaching). My role was different than what I thought, team teaching with the teachers there. We had to teach what we knew as best practice. Some things they (teachers) were doing were best practice.

2) R: Ask Christina- need more to determine, what do you mean we don't know what they get: "We don't know what they will get when they get home"?

C (5/1/2014): We didn't know their home environment; same here we don't know the students' situations.

R: How does she think students' home life in Ecuador differs and why?

C (5/1/2014): Went into home situations with deficit in Ecuador, compared to U.S. and home environments and resources have here even there unintentionally had deficit perspective. Why? Getting kids to and from school is more challenging there. Once back in the U.S. I accepted what is their known.

C (5/1/2014): It is interesting to look at my previous comments. The work we [with researcher] have done has impacted her.

3) Not many authors take that on [writing bilingual books] R: What does she mean?

C (5/1/2014): Take challenge of thinking is a book culturally relevant to a variety of students and writing that book, more aware now after my internship of the number of books, more authors try to do that. Even if they are available it doesn't mean teachers are using the books in their classrooms...those are the windows and mirrors that students can see themselves.

4) Can you explain more about students being disadvantaged based on our previous discussion?

R: Well, do you think that the idea of privilege goes beyond just the basic needs too?

C: Yes, I think in terms of resources maybe?

R: What was her thinking before? Well cause I'm thinking you said you feel privileged to have the water and that is a privilege and then I'm thinking there are a lot of places that privileges aren't just the basic needs, but there are other things too that we take for granted.

C: Well what I was thinking about is books in general, like thinking about the books that they had access to or even the books that were written for them. I mean whenever we went to find a bilingual book it was pretty challenging- and I mean not many authors take that on -and so I feel like us being able to speak English we have so many more resources available to us just because of the language that we speak and so they are being disadvantaged.

C (5/1/2014): Being disadvantaged by not providing them [students] with multicultural texts, they won't be discerning adults. It goes back to schooling, what type of citizens...

5) Is this a misconception about the teacher role, assumption about teacher role, misconception about cultural relevance? [In this statement what are you referring to?]

C (5/1/2014): Talked about receiving college degrees in search of better opportunities.

R (5/1/2014): What defines better opportunities?

C (5/1/2014): It may be contributing to their community. It's a comparison-naturally- we [Americans] are selfish- we search for opportunities for ourselves. Different purpose for school there and here. My job as a teacher is to facilitate great conversation that highlights their goals and opportunities and helps make them cognizant of other perspectives- considering perspectives drives everything. As a teacher only in charge for a few moments in the life of a student. I am thinking about what Morgan said about it not being a teacher's job to save her students, not help save them, but help them be the best versions of themselves.

5) Ask her what she meant by validating unique life experiences & give them the same education based on her previous response.

September 20 Weekly Reflection: This past week was spent reflecting on what I have seen and heard in preparation for my upcoming lessons. I specifically spent a lot of time thinking about the conversation I had with Megan and Melanie one afternoon. The whole mentality that many teachers have who come into this profession seems to be skewed. It seems as though our experiences and courses guide us to the idea that we should be educating our students in a savior type manner. That we should be equipping them with the skills necessary to overcome and to lead a better life. While that may sound great,

who says their lives are not good as they are? Why should we be pushing our kids to receive an education just to change their lifestyle? We want to challenge our kids academically, sure. However, what should our motivation be? I think that when we stop believing that our kids need some sort of saving and just focus on validating their unique life experiences the quality of learning that will take place will increase. Thinking our kids need some sort of saving is us looking at them with a deficit perspective. We should value them for where they come from as it shapes their identity. Therefore, if they want to continue in their parents footsteps or remain in their same community, we should still give them the same education.

Researcher asked Caroline what does she mean by the last few lines? We should value them for where they come from as it shapes their identity. Therefore, if they want to continue in their parents footsteps or remain in their same community, we should still give them the same education.

C: Moll- virtual backpack; it connects back to Ecuador and where their learning will take them.

C (5/1/2014) Yes, I agree with everything I said there. I brought that up with Morgan and you. The students in Ecuador- what is unique to them, their life experiences...not according to my known and my life experiences. Children in Ecuador had life experiences different from her known. I want to give them the same education, detract the quality- not take away from the quality of their education. For example, in Ecuador the students are educated to the same degree even if what they may do on their life path would look different in America. I believe education is a basic human right.

6) What lens- what did you mean by this? [From previous conversation]

R: What does it mean for social justice?

C: If a group of people are happy, if economy is flourishing who says they have to be competitive in the world market- if their people are taken care of. Ecuadorians are pretty private- keep everything internal- people may not know they are in a poverty situation. Remember the little boy who had to walk his cow, but maybe he didn't have enough money- need food, water, shelter, access to healthcare, ability to practice religion, But if those are taken care of then you are taken care of. Not to say that I would be happy with that, but if that is their norm or known then...we still have people in our country who have these needs that need to be met. It depends on the lens you are looking through.

R: Would you consider this new thinking?

C: She has always held this belief- in tune to social justice issues-really believe that everyone deserves the same equal opportunity. My dad says that some people are born to dig ditches. Yes, we do need people to do those jobs-hyper aware of those circumstances- try not to be overwhelmed with a situation-can't look at a situation in black in white. I

think that the trip came at a point in my life where I was maturing a lot- naturally happening, but confirmed things for me.

C: (5/1/2014) From the tour of the city, the government seemed closed off on world politics. That was shocking! The perspective of people there. I don't mind that we are not global participants...who's in leadership and government affects.

7) What did she think about the picture? [picture shown to students]

C: One of my students so upset about the lynching pictures. The student commented that she used to see that.

R: Which student was upset?

C (5/1/2014): A student from North Korea. She saw that in her town in her community in North Korea. A child should never experience that. I think we should shelter and protect them. It's shocking! We don't know what they are receiving at home- reality is hard, the conversations in the classroom-being open to talk about it and in a safe environment.

R: Protect comes up a lot.

C (5/1/2014): Everything I do is in the best interest of the student, when envision, I see myself as a much older sister-part of their family. I'm not sure if that's good. I am naturally protective of people.

8) R: Any final words, final thoughts: social justice, privilege, Ecuador experience and internship, what does this mean for her teaching future?

C (5/1/2014): In the future I want to honor students, help them feel welcome in the classroom, and engage in the practice of scaffolding.

Social justice- not a new definition more aware of social justice and how it impacts everything else, make equitable- not always be. Privilege- more aware of my own privileges, coincide with my faith, who I know, where are...

8) Talk to me about the choice of words we/us.

C (5/1/2014): I purposefully use we- even in interviews because it establishes your role within the community; it establishes me as a learner. A theorist talked about the use of we and us.

Appendix E: Initial Participant Categories and Definitions

Table E.1

Initial Participant Categories and Definitions

Initial Participant Category Terms	Initial Participant Category Definitions
Theoretically Sound Practices	Teaching is holding children to be personally responsible, knowing that choice and ownership facilitates responsibility, giving students opportunities to share, the knowledge of how words affect learning, writing as a recursive process, the value of supporting thinking with evidence, the value of background knowledge, the value of personal and community connections, reading as a meaning making process, students acting as teachers, learning as an evolution, operating on a continuum, value of professional literature to perfect practice, using students thinking to enhance expectations, teaching as guide on the side, value of ambiguity, value of code switching, value of writing from experiences, value of different sign systems, reading together and having conversations about text to make meaning, providing students time to process, the use of assessment in instruction, and questioning the status quo. Examples of these ideas in practice included turn and talk, read aloud, Reader's Theater, use of primary sources, and discussion groups.
Educating Emergent Bilinguals	Words referring to the teaching strategies used to teach English Language Learners including the use of hand motions, pantomime, sign language, repetition of directions, use of translanguaging when teaching, demonstration, the incorporation of the native language of students and its value, the use of pictures, and asking questions in multiple ways to aid in understanding.
Narrow Lens	Terms describing constricted understanding of privilege, ideas about what concepts can be taught in the

	classroom, words such as inability, incapable, and beliefs about students.
Novice Teacher	Words indicating the challenges of teaching, including management as being the most difficult part of teaching, the amount of time to it takes to plan, inexperience with classroom problems, questioning veteran teachers regarding their teaching practices, and misconceptions about student motivation.
Assumptions	Words that indicate a homogeneous perspective of students and Americans, unpredictable home lives, beliefs about student capabilities, cultural differences, and difference between the preparation of American and Ecuadorian teachers.
Language Used with Students	Words indicating the value of informal language, utilization of phrases such as thank you, naming what students are doing and those who are engaged, language of appreciation, encouragement, but also using the language of control.
Study Abroad Experience and New Learning	Words that indicate characteristics of new learning such as movement connected to learning and engagement, teaching in a new culture, new cultural experiences, characteristics of a new context (different, story behind every child), and a connection to the internship classroom.
Learning to Teach as Collaboration Through Conversation and Observation	Words relating the interactions and discussions between teachers including the sharing of beliefs, ideas, strategies, and preparation that occurs prior to, during, and after teaching on an on-going basis between the coaching teacher, researcher, and other colleagues.
Dominant Identity	Words describing one pathway to life success such as college, money, and scholarship; belief of privilege and how privilege is defined, perception of self and own identity, and rationale for controlling behaviors in the classroom.
Community Building within the Classroom	Words describing personal qualities and ways of interacting in a classroom including flexible management and the participant's words (respect, honor, empathy...) and children's behaviors participant noticed and named; setting up and maintaining the

	physical and affective classroom environment to sustain learning including the use of predictable routines and rituals and learning students' names through photographs.
Savior Mentality	Language indicating the belief of being able to meet the necessities of others in need; words including lack of, poverty, money; and thinking that it is up to the particular individual to improve the life of others.
Misconceptions	Misunderstandings in ideas linked to beliefs about other cultures and own culture, students, theoretical understandings, privilege, and people.
Responsive Teaching Honoring Diversity/Culturally Relevant Lens	Language showing the teacher as a negotiator or curriculum that is culturally relevant, using student comments and questions as a springboard to critical conversations, recognizing that difference enhances learning, holding students accountable for their learning, and acknowledgement of cultural influences.
Parent Teacher Relationship	Terms describing the interactions between teachers and parents including acknowledgement of parent contribution, beliefs about parents, the difficulty of finding times to meet with parents, and recognition of the necessity of parent involvement with the teacher through conferencing.
Grappling	Terms describing a feeling of uncertainty such as "I don't know" and maybe and using explanations of others to describe understandings.

Appendix F: Final Participant Categories and Definitions

Table F1

Final Participant Categories and Definitions

Final Participant Category Terms	Final Participant Category Definitions
Theoretically Sound Practices	Insights indicating the participant's awareness of current research and practices and strategic use of this knowledge to benefit children' learning.
Instructional Practices for Emergent Bilinguals	References translanguaging and teaching strategies to support English Language Learners in the classroom.
Novice Teacher	Experiences shared by participant connected to the challenges of a beginning teacher.
Language Used with Children	Participant's use of speech and style of communicating with children.
Beliefs	Participant's opinions on theoretical understandings, children and their capabilities, privilege, their own culture, other cultures, and experiences in another culture.
Cross Cultural Experiences	Insights about participant's experiences while traveling (including issues with personal communication in Spanish and comparisons to America and Americans), characteristics of a new context, and connection to the internship classroom.
Learning to Teach Through Conversation and Observation	Interactions, noticings, and discussions between and among teachers.
Dominant Identity	Participant's perception of life success, benefits, and the responsibility of individuals to save people in perceived need.

Community Building
within Classrooms

References classroom interactions, setting up and
maintaining the physical and affective classroom
environment, and the use of predictable routines

Sociocultural Centered
Teaching

Insights connected to the theoretical foundations that
learning is a social act and that knowledge children
bring to the classroom from their homes and
communities should be used when teaching.

Appendix G: Final Researcher Categories and Definitions

Final Researcher Category Terms	Final Researcher Category Definitions
Learning to Teach through Conversation and Observation	Feedback Caroline and I received from our teaching that provided suggestions for strategies that we could incorporate into our teaching. Unique characteristics about Santa Cruz that I observed during study abroad that included behavior and teaching strategies used by the teachers at Santa Cruz.
Instructional Practices for Emergent Bilinguals	
Strategies for Cultural Connection	Approaches to cultural nuances in Ecuador and suggestions for ways to acclimate to new environment that were discussed prior to departure for study abroad and once in Ecuador that would enhance my study abroad experience.
Beliefs	Rethinking my own feelings and ideas that I brought to study abroad in light of new readings, experiences, and personal connections.
New Thinking	Ideas generated from study abroad book club and shifts in my own awareness during study abroad.
Theoretically Sound Practices	Insights indicating the researcher's awareness of current research and practices and strategic use of this knowledge to benefit children's learning.
Cross Cultural Experiences	Researcher's awareness of surroundings and feelings experienced during study abroad.

Appendix H: Caroline's Program of Study

Freshman Fall (15 hrs) (Semester Hours)

- ♦ Composition: ENGL 101 (3)
- ♦ Calculus: MATH 122 # -OR- Statistics: STAT 110 (3)
- ♦ Fine Arts: One from ARTE 101, 360, DANC 101, MUSC 110, 140, THEA 200, 522, 526 (3)
- ♦ Student in the University: UNIV 101 (education section) / Elective (3)
- ♦ United States History: HIST 111 or 112 -OR- SC History: HIST 409 or 410 (3)

Freshman Spring (16-17 hrs)

- ♦ Rhetoric & Composition: ENGL 102 (3)
- ♦ Statistics: STAT 110 (if not already taken) or STAT 201 (3)
- ♦ Using Information Resources: SLIS 220 (3)
- ♦ General Biology: BIOL 110 -OR- Human Biology: BIOL 120 (3-4*)
- ♦ Learners & the Diversity of Learning and Practicum: EDPY 401 & 401P (4)

Sophomore Fall (15-16 hrs)

- ♦ American Government: POLI 201 -OR- Controversies in World Politics: POLI 101 (3)
- ♦ Earth Science: GEOL 201, 101, or 103, ENVR 101/101L or 200, MSCI 210/210L or 215/215L (3-4*)
- ♦ Classroom Inquiry: EDTE 201 (3)
- ♦ Basic Concepts of Elementary Math I: MATH 221# (3)
- ♦ Schools in Communities: EDFN 300 (3)
- ♦ Learning through community service: EDTE 400 (EDTE 400 is not required for students taking EDEL 506 in Fall 2013 or later) (1)

Sophomore Spring (16-17 hrs)

- ♦ Physical Science: PHYS 101/101L -OR- ASTR 111/111A -OR- CHEM 101 or 105 (3-4*)
- ♦ Basic Concepts of Elementary Math II: MATH 222 (Prereq: MATH 221) (3)
- ♦ World Regional Geography: GEOG 121 -OR- Intro to Human Geography: GEOG 210 (3)
- ♦ Classroom Management & Practicum EDEL 505/505p (4)
- ♦ Literature: ENGL 282-285 -OR- Public Communication: SPCH 140 (3)

Junior Fall (17 hrs)

- ♦ Integrated Curriculum in Elementary Schools: EDEL 506 (3)
- ♦ Introduction to Classroom Assessment: EDRM 423 (2)
- ♦ Economics: ECON 224 (3)
- ♦ Physical Education for the Classroom Teacher: PEDU 575 (3)
- ♦ Exceptional Children: EDEX 523 (3)
- ♦ Elective (3)

Junior Spring (18 hrs)

♦ Methods Course 1 (EDEL 440-Math or EDEL 450-Science or EDEL 460-Social Studies) + (3)

♦ Elementary Internship 1A: EDEL 441+ (3)

♦ Reading/Language Arts I: EDRD 430+ (6)

♦ ARTE 520 -OR- ARTE 530 -OR- MUED 454 (3)

♦ Children's Literature: SLIS 325 or ENGL 431 (3)

Senior Fall (17 hrs) – Senior Year consists of a year-long internship with significant blocks of time spent in classrooms working under the direction of master coaching teachers with university supervision. Courses may operate outside the regular USC Calendar.

♦ Methods Course 2 (EDEL 440-Math or EDEL 450-Science or EDEL 460-Social Studies) + (3)

♦ Methods Course 3 (EDEL 440-Math or EDEL 450-Science or EDEL 460-Social Studies) + (3)

♦ Reading Assessment: EDRD 431+ (2)

♦ Internship in Environments for Teaching & Learning: EDEL 570+ (3)

♦ Internship in Planning & Motivation: EDEL 571+ (3)

♦ Elective (3)

Senior Spring (12 hrs)

♦ Internship Seminar: EDEL 591+ (3)

♦ A/B/C Internship: EDTE 590+ (9)

* must have a minimum of 10 hours in sciences # (Prereq: qualification through placement or a grade of C or better in MATH 111 or 115) + must meet all professional program and internship admissions requirements by set deadlines prior to participation in these classes

Note: Courses in bold should be taken in semester listed

Appendix I: Field Packet Excerpts

SUGGESTED INTERN TEACHING ACTIVITIES

Interns are expected to engage in and track as many of the following activities as possible. These are experiences that benefit the overall development of the Intern as a teacher. Engaging in these activities also provides the Coaching Teacher and USC Supervisor with additional opportunities to witness Intern performance and gather evidence needed to form judgments for the Summary Performance Evaluation. Your supervisor will provide an electronic copy of the tasks below to document tasks as you complete them.

Introductory Tasks <i>ongoing</i>	<i>Completed by Sept 13; Note tasks may be</i>
---------------------------------------------	------------------------------------------------

- Engage in assisting in the **design of the learning environment and/or preparing for the first day** of school. Note and discuss your contributions with your USC Supervisor.
- Develop **strategies** to learn the students' names quickly and to learn about individual student's lives.
- **Discuss** the students in your assigned classroom with your coaching teacher, highlighting social and ethnic backgrounds, developmental levels, learning styles, and other needs, as well as how instructional resources will be used to meet students' needs. *Note what you learned.*
- Examine and **discuss** the curricular plans and materials that your Coaching Teacher plans to use for the school year. *Note what you learned.*
- **Develop a time and system for communicating** with your Coaching Teacher (and USC Supervisor) regularly (at least weekly). How and who should you notify if you cannot be at school as scheduled?
- **Discuss important routines and expectations** that your Coaching Teacher has for his/her students:
 - Daily schedule (email a copy to USC Supervisor on or before week one).
 - Management – community building plan, including discipline procedures.
 - Homework procedures, parent conferences, etc.

- **Observe** (collect data) your Coaching Teacher for the first few days of school and **discuss** the expectations for students that are established at the beginning of the year. *Note what you learned.*
- **Observe** (collect data) a teaching episode and, using the professional language you are learning, **discuss** with your Coaching Teacher and Supervisor the effective elements of the teaching strategies witnessed. *Note what you learned.*
- **Observe** (collect data) teacher management of students during transitions (between activities or between classes). **Discuss** both procedures and expectations for students, and begin to take part so that Interns can share responsibility to make transitions go smoothly. *Note what you learned.*
- **Plan and create displays** or materials to support classroom instruction (i.e., bulletin board, book display, classroom charts). Use your camera to **electronically capture** & share your work with your USC Supervisor. Remember to access ideas from USC course texts.
- Investigate the **organization and range of books** in the classroom library and teaching manuals for reading, spelling and English. Pay attention to the **manner in which the teacher uses the resources** while planning and implementing instruction.

Beginning Teaching Tasks	<i>Completed by Oct 11; Note tasks may be ongoing</i>
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- Assume appropriate “**housekeeping**” **responsibilities** (i.e. morning meeting, classroom attendance, flag salute, televised morning announcements, lunch count).
- Assist with the **supervision of students** outside the classroom (i.e., monitor halls, bus or morning/afternoon car duty, play yard duty, etc).
- Practice writing on white board, charts, and overhead with appropriate penmanship and spelling. Use your camera to **electronically capture** your work.
- Practice using the **Smartboard** and linking documents and websites to the Smartboard to create quality instructional engagements.
- Help oversee **classroom transitions** from one setting to another and from one curricular time frame to another within the classroom (i.e., library, P.E., music, to another classroom).
- Circulate in the classroom during work time, observing, encouraging, and assisting students as appropriate. Watch students to learn about **students’**

independent work habits: use of time, organization and efficiency, persistence in problem solving, definitions of reading, reading habits and interests.

- Complete **assignments from your Coaching Teacher.**
- **Observe your students during a P.E. or related Arts class** (Music, Art) and discuss what you notice about students with your Coaching Teacher or USC Supervisor. What differences are observed? You might also have focused observations on one child whose learning behaviors puzzle you. **What did you learn?**
- Observe the **assessment methods used in your classroom** (and others in the building as appropriate) and discuss with your Coaching Teacher and USC Supervisor. Pay attention to formal and informal ways of assessing the reading and writing growth of students.
- Observe a significant **repeated class activity/routine** and discuss with your Coaching Teacher and USC Supervisor. How do students respond to the activity? Attention? Initiative? Interest level? Contribution?
- **Plan and teach individuals and/or a small group** who need additional instruction. Pay attention and make notes related to how groups for reading instruction are formed.
- Co-plan with your Coaching Teacher. **Prepare and teach (or co-teach) lessons** with a small group or whole class. Discuss the experience with your Coaching Teacher and USC Supervisor. **Plan to video tape 3 whole group lessons.** Watch each video lesson, then create a 10-minute video clip to illustrate **a)** the beginning of the lesson (linking children’s prior knowledge with the stated learning focus); **b)** the middle of the lesson or instructional strategies that engage students in *learning*; **c)** the end of lesson or closure and **d)** evidence of student learning. You will email this 10 minute video clip to your supervisor and copy cozzoli4@gmail.com. Finally you will use the video form appended to submit a written reflection with each of the 3 videos. **See video reflection form appended. Due dates 9/13; 10/4; and Summative Video Reflection 11/22.**
- While you will plan individual lessons using the “long” lesson plan form (appended), create an “at a glance”, “week at a glance” **lesson plan form** to share with your Coaching Teacher and Supervisor.

Transitional Tasks	<i>Completed by Nov 22; Note tasks may be completed earlier</i>
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- With Coaching Teacher permission, **communicate with parents:** e.g., write a note home concerning an individual student, interact about an upcoming field study, or during a school-family conference. Share communication with Coaching Teacher and USC Supervisor.

- **Accompany your Coaching Teacher** to Open House, PTA/PTO and other professional meetings (at the school, district, or state level) and **discuss** your experience with your Coaching Teacher and USC Supervisor. *Note what you learned.*
- Survey and discuss available computer software and hardware in the school. **How will you decide which resources to use and how to best use them to facilitate learning?**
- Make additional observations of your Coaching Teacher's **community building/classroom management using ADEPT PS 9** as a guide. **Discuss** the experience with your Coaching Teacher and USC Supervisor. What effective organizational strategies are observed to handle routine housekeeping? How are materials organized? How does the Coaching Teacher use time effectively? *Note what you learned.*
- Make additional observations of your Coaching Teacher's **assessment practices using ADEPT PS 3 and PS 7 as guides**. **Discuss** with your Coaching Teacher or USC Supervisor. What additional strategies have you observed? What types of student understandings do these assessments capture? How are the results of these assessments communicated to students, to parents? *Note what you learned.*
- Observe the **opening and closing of one or more lessons**. What strategies does your Coaching Teacher use to focus student involvement and make connections to past learning? **Discuss** with your Coaching Teacher and USC Supervisor. *Note what you learned.*
- Observe and **give feedback to another Intern using the ADEPT Performance Standards** as a guide. Use video tapes to give form to your *collegial conversation*. See Peer Feedback form attached page 37 to be used with APS criteria in ADEPT notebook, summarized on the form on pages 16, 17, 18.
- **In late November or early December, talk with your USC Supervisor** about observing a class at another grade level. Compare the developmental levels of the students in that class with the students in your current class. **Discuss** with your Coaching Teacher and USC Supervisor.
- Grade papers/provide feedback, collect and organize data (including anecdotal notes) used to record student work (i.e., grade book, portfolio). **Discuss** what you are learning with your USC Supervisor.
- **Plan and conduct instruction** geared towards individual, small group, or whole class instruction (Conduct classroom "read alouds", Morning Math, original lessons, reading conferences, small group and whole group lessons). **Discuss** with your Coaching Teacher and USC Supervisor. **Organize and keep** copies of lesson plans.

- When your Coaching Teacher and Supervisor jointly decide you are ready and **before full-time teaching dates**, you will **teach consecutive lessons** including managing transitions. **Discuss** with your Coaching Teacher and USC Supervisor. (Oct 8 - Oct 16)
- Use appropriate technology for classroom instruction (Internet access, word processing, Smart Board or higher order thinking software). **Discuss** with your Coaching Teacher and USC Supervisor.
- Observe strategies used with English language learners and students with exceptionalities. **Discuss** with your coaching teacher and supervisor.

REQUIRED INTERN TASKS

For the Internship you are enrolled in two courses (EDEL 571 and EDEL 570), will be given two grades, and will earn 6 credits. Below are the assignments you are to complete and a description of how your grades for EDEL 571 and EDEL 570 will be determined. You will also be expected to complete field assignments for the other courses you are taking this semester and that work will affect your grades in those courses.

EDEL 571 Assignments

The assignments in EDEL 571, Internship in Planning and Motivation, focus on ADEPT Performance Standards 2, 3, 4 and 7. ADEPT Performance Standard 2 focuses on instructional planning, Performance Standard 3 focuses on assessments and using assessment data, Performance Standard 4 focuses on expectations for learners and Performance Standard 7 focuses on monitoring and enhancing student learning. Further details and descriptions of the ADEPT Performance Standards can be found on the South Carolina Division of Teacher Quality Web page at <http://www.scteachers.org/adept/index.cfm>. The assignments are designed to help you develop the knowledge, skills and dispositions needed to meet ADEPT Standards as a beginning teacher and to demonstrate competency integrating concepts and theories from USC coursework into your teaching practices.

The following are the assignments and possible points totals used for determining Intern grades in EDEL 571:

Weekly Electronic Reflection and Response Journal	(Pages 13)	62 points
Lesson Planning Observations and Conference	(Pages 14)	20 points
Summary Performance Evaluation	(Pages 16-18)	60 points
Total Possible		142 points

EDEL 570 Assignments

The assignments in EDEL 570, Internship in Environments for Teaching and Learning, focus on ADEPT Performance Standards 5, 6, 8, 9, and 10. ADEPT Performance Standard 5 focuses on instructional strategies, Performance Standard 6 focuses on content, Performance Standard 8 focuses on learning environments, Performance Standard 9 focuses on classroom management and Performance Standard 10 focuses on professional responsibilities. Further details and descriptions of the ADEPT Performance Standards can be found on the South Carolina Division of Teacher Quality Web page at <http://www.scteachers.org/adept/index.cfm>. The assignments are designed to allow Interns to develop confidence in their ability to meet ADEPT Standards as beginning teachers and to demonstrate competency integrating concepts and theories from USC coursework into their teaching practices.

The following are the assignments and possible points totals used for determining Intern grades in EDEL 570:

ADEPT Observations and Conferences	(Pages 22-23)	20 points
Reflection on Teaching Back-to-Back Lessons	(Pages 24)	20 points
Assume Full-time Teaching Responsibilities	(Page 25-26)	20 points
Summary Performance Evaluation	(Page 16-18)	60 points
Total Possible		120 points